DYER'S WORKS,

XIZ.

I. CHRISTS Famous Titles:

OR,

A Believers GOLDEN CHAI

II. A Cabinet of Fewels:

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A Clymple of Sions Glory

III. Christs Voice to LONDON, and the Great Day of GODS Wrath;

Preached in London in the time of the VISITATION.

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Printed in the Year, 1675.

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Christs FAMOUS TITLES,

And A

BELIEVERS Golden-Chain,

Handled in divers Sermons.

Together with his Cabinet

of Jewels, or a Glimple of SIONS GLORT

By WILLIAM DYER, Preacher of the Golpel.

EPHES 3. 8.

Unto me who am less than the least of all Saints, is this grace given, that I should Preach among the Gentiles the unsearchable Riches of Christ.

LONDON,

Printed for the Author, and now divulged for the good of private Families, especially his Friends in the County of Deven, 1675.

The ordera Catthe her book and what it cost you Horay 40 look 269 Theodosia althon god give her grace thereth to took and when she dies the Bell shall took the lord in Repron receive Rev soul
the rose is red the leaves
are green the says are
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**** **森電歌: 旅游撒彩歌**

THE

EPISTLE

Dedicatory.

To all my Loving Friends, into whose hands these shall come, Greeting.

My dearest Friends,

Hom I Love dearly, Remembe daily, Long for greatly, Pray for earnestly, and praise God heartily; to whom I could write with my purest blood, And do send these lines from my very inward Bowels.

Though I cannot fay I am fo Trans ported with affection and zeal, as Paul, to wish my self accursed from Christ for their sakes; Yet, I am perswaded, I could be contented with Jonas, to be cast into the Sea, for the pacifying of Gods wrath

wrath for you; that I may be free from the blood of all men, I may be free from the strength, and by the power of God, to deal plainly, and I hope fincerely with all men, not valuing the fmiles, nor fearing the frowns of wicked men, it is better to lofe the smiles of men, than it is to lose the fouls of men, though there be many that are enemies to me, yet I am enemy to none, a hater of no mans person, but a lover of every mans foul; he that loved me when I was an enemy, commandeth me to love my enemies. Dear Christians, cleave to the Lord, and follow after the Lord fully; Neglect no duty, though you know there is danger in doing; fear Godi and fin, more than men and fuffering; let your fouls bear up with Christ; bear off from the world, bear down your corruptions, and bear forth your Testimony; Refpect all, reject none of Gods Commandments, take patiently and thankfully the hardest dealings of God.

The heaviest Afflictions on Earth are but light in comparison of Christs sufferings, or the punishment of the wicked in Hell: When Gods people are humble enough, and the Wicked high enough, and the Lords appointed time come, then expect deliverance to the Godly; and not before

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before. You should not envy the patience of God towards your enemies, for it is nothing in comparison of what love he sheweth to you; be you diligent at your Work, and leave God at his Work, you need not fear success, the Lord would foon turn from his wrath, if men were turned from their wickedneffes; look narrowly to your hearts, tongues, and wayes; I never trusted God, but I found him faithful; nor mine own heart, but I found it false: take heed, Friends, that you be not alwayes wooing Christ, and yet never be married to him; therefore never leave till you have put the great question out of question.

Look upon Christ, first without you, and then search for Christ within you: he that will clearly see with the eye of Faith, must shut the eye of Reason; it is the will of God that Saints should rejoyce more in what Christ hath done for them, than in

what they have done for Christ.

Ohlay up, and lay out for Christ, make haste, and do your work, and God will-

make hafte and give you wages.

Dear Sirs, I befeech you with befeeching, consider well of these things, for these are precious truths, weighty truths, and necessary truths.

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The Epiftle, &c.

I shall add no more, but promise you my Prayers, and to request your Prayers for me, and for a blessing upon this, that it may bring glory to God, and good to you, which is all that is aimed at by him who is

Your Soul's Servant,

William Dyer.

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TO THE CHRISTIAN READER

Courteous Reader .. that or store

I it the great unhappiness of our age, that the greatest part of men busic themselves most in that which concerns them least; Look into the world, amongst Rich and Poor, High and Low, Toung and Old, and see whether it appear not by the whole scope of their Conversations, that they set more by some thing else than Christ and Salvation; so they may have but some of the A4 Earth.

To the Christian

arth in their hands, they care for no thing of Heaven in their hearts, though gold can no more fill their hearts, than Grace their purses.

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Most men are like that silly Woman that when her house was on fire, so minded the saving of her goods, that she left ber Child roasting in the Flames: at last being put in remembrance of it, she cries out, Oh my Child, my Child. Oh how many men are there, that drop into perdition, meerly for a little wealth.

There are many that are Temporally Miserable, that are Eternally Happy; and there are many that are Temporally Happy, that shall be Eternally Miserable. Ob there is a great vanity in all worldly Excellencies; the Earth is big in our hopes, but little in our hands; it cannot satisfie the Senses of men, much lesse can it satisfie the Souls of men.

Dear Christians, according to my Talent received; I have endeavoured Reader.

to fet, forth the Riches, the Lovelinessthe Preciousness and Excellencies that are in Christ, to draw the heart af ter him, and to be fick of Love for him. Ob, Jesus Christ is a Fountain of Life, Light, Love, Grace, Glory, Comfort, Joy, Goodness, Sweetness, alwayes full and flowing, yea, overflowing. Paul was so much taken with Christ, that he was ever in his thoughts, alwayes near his heart, and upon his tongue; He names him fix or feven times in one Chapter, I Cor I. Ob that our hearts and thoughts were thus busied about Christ, and taken up with Christ, and those treasures of wifdome and knowledge that are in him.

The designe of this piece is not the oftentation of the Anthor, but the edification of the Read though the Author be contemptible, yet the matter is comfortable. I hope none will blow out such a Candle upon A 5

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To the Christian Reader.

Earth, by the light of which, themselves may see the way to Heaven; If God had given in more of himself to me, I should have given more out to thee, but God looks not for what he gives not; If God may have glory, and the Church ediscation by these libours of mine, I shall have my end. Now the good Lord bring thy heart more and more in love with Christ, who is altogether lovely, that shortly thou may est enjoy endless felicity in his bosome.

This shall be his Prayer for thee

that is,

Thy Servant in Christ,

William Dyer.



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Defire of all Nations.

Canticles 5. The last Verse :

He is altogether Lovely.

Ut of the Lyon of the Tribe of Judah comes better and sweeter honey, than out of Sampfons: Lyon: That is the fweetest. Honey which we fuck out of Christs: Hive: For the face of none is for comely in a Saints eye, as the face of Christ; and the voice of none is so pleafant in a Saints ear, as the voice of O Christian! the God whom thou fervest is so excellent, that no good can be added to him; and infinite, that no good can be diminish't in him : He makes happy, and yet is not the less happy; He shews mercy to the full, and yet remains full of mercy; O come eat and drink

The wine that Christ draws is the best wine that a Christian drinks. This whole Book of Canticles is befpangled with the praises of Jesus Christ. The Subject matter of this book is a Declaration of the mutual intercourse of love and affection between Christ and his Church, what Spiritual entertainment is given on both sides, with the sweet content they have in each others beauty. Here you may fee the King in his glory, the Spoufe in her beauty; here you may fee Chrift giving her sweet promifes, adorning her with fundry excellencies, communicating his Love, and commending her graces. Here you may also fee the Church even ravith'd with the confideration and contemplation of Christs love and beauty; his beauty is taking, his love is ravishing, his voice is pleasing, his good-ness is drawing, his manifestations are inticing, he is the beloved Son, and the Son of love, he is nothing but love to those who are his love.

But I shall no longer detain you with a crumb at the Door, but carry you to the Chapter out of which my Text is taken, and so lead you to the Cabinet where the Jewel lieth.

Bre-

Brethren and Beloved, you have a glorious description of Jesus Christ in this Chapter, and that from Verse 10, to Verse 16. Where the Spoule is setting forth the Riches, the Dignity, the Excellency, the Beauty, the Majesty, the Glory, the Precioufness, and Loveliness of Jesus Christ, He is white and ruddy, she chiefest among ten thousand: His head is as the most fine gold, his locks are bushy and black as a Raven, his eyes are as the eyes of Doves by the Rivers of waters, washed with Milk, and fitly fet, his Cheeks are as a Tree of Spices, as sweet flowers, his lips like Lillies, dropping sweet smelling Myrrbe, his hands are as Gold-rings fet forth with Beril, his belly is as bright Ivory over-laid with Saphires, his legs are as Pillars of Marble set upon sockets of fine Gold, his countenance is as Lebanon, excellent as the Cedars. And thus the fets forth her beloved; and at last winds up all with this rare expression, He is altogether lovely.

The Text is a facred Cabinet, which con-

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First, The Jewel, Christ in this Word, He, Secondly, the price of this Jewel, Altogether lovely.

The Observation or Doctrine, is this That Jesus Christ is infinitely and super-

lative-

latively lovely. He is the most amazing and delightful object: The very Name of Jesus Christ is a precious Cyntment poured forth. 'Tis said that the letters of his Name were found engraven upon Ignation his heart: Jesus Christ is in every Believers heart, and nothing can do better there; for He is altogether lovely. That Jesus Christ is thus transcendently lovely; will appear four manner of ways.

First, By Titles.

Secondly, By Types.

Thirdly, By Resemblemes. Fourthly, By Demonstrations.

I shall speak onely to the first of these: Our Lord Jesus, hath seven famous and lovely Titles, which are as so many Jewels of his Crown.

First, The desire of all Nations.
Secondly, King of Kings.
Thirdly, The Mighty God;
Fourthly, The Everlaiting Father.
Fifthly, The Prince of Peace.
Sixthly, The Elect Precious.

Seventhly, Wonderful.

We will begin with the first of these samous Titles, to wit, The Desire of all Nations. This Title you have in the second of Haggai and the seventh verse, And the desire of all Nations shall come. But you will

zing will fay, How is Christ the defire of all Nations? Do not all the Nations abhor ame ient him, and fay, we will not have this man to sof rule over us? The Kings of the earth fee themselves, and the Rulers take Counsel togepon ther, against the Lord and against his aery nointed, Pfal. 2. verse 2. The Kings of tter the earth are afraid left Christs Governely; ment should un-king them. The Rulers are jealous, lest it will depose them from their Dignities; even the Reformers, that have adventured all to fet it up, are jealous lest it will encroach upon their Power, and Priviledges. Kings are afraid fe: of it, and think themselves but half Kings, nd where Christ doth set up his Word and els Discipline. Lawyers are afraid of it, left it should take away their gains, and the Laws

> But tell me, have the people gained any thing by refifting Christ, his Gospel and Government; by hating his servants, and by scorning his holy wayes? Or doth it make

Jesus Christ and his Government!

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of Christ should over-top the Laws of the Land; the People are asraid of it, lest it should compel them to subjection, to that Law and way which their souls abhor. O how long hath the world rebelled against make the Crowns fit faster on the heads of Kings? I will leave you to judge of this.

But, Beloved, for all this, Jefus Christ is

the desire of all Nations,

And that I shall shew you in five part-

Though Jesus Christ be not actively defired by all Nations, yet he is rightly sti-

led, the defire of all Nations.

First, Because he his most desirable in himself, and all things that are desirable are in him.

Beauty is in Christ, bounty is in Christ. Riches and Honours are in Christ, Prov. 8.

18.

Jesus Christ is the treasure hid in the Gospel, the Pearle of great Price, he is the Sun in the Firmament of the Scriptures, whom to know is everlaiting life; he is a Spring full of the water of life, a Hive of sweetness, a Magazine of riches, a River of pleasures, wherein you may bathe your souls to all eternity.

Ohe is fulness and sweetness, the chiefest among ten thousand, Canticles the 5th. and the 10. vers. He is more precious than Rubies, and all the things thou canst desire are not to be compared to him, Proverbs 3.

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The defire of all Mations.

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Alas, what are all the Crowns and Kingdomes of the world, all the Tirones and Scepters of Kings to Christ? I fay, what are the treasures of the East, the gold of the West, the Spices of the South, and the pearls of the North to them? This or whatfoever thou dost imagine, are not to be compared unto bleffed Jefus. Beloved, the Glories and Excellencies of Chirft excel all others; as all Waters meet in the Sea, and as all the lights meet in the Sun; fo all the Perfections and Excellencies of all the Saints and Angels, meet in Christ, Nay, firs, Christ hath not onely the Holine's of Angels, the Loveline's of Saints and the Treasures of Heaven, but also the fulness of the God-head, and the Riches of the Deity are in him, Col. 1, 19, For it pleased the Father, that in him should all fulness awell, fulness of Grace, fulness of Knowledge, fulness of Love, fulness of Glory : He is Lovely to the Father, Lovely to the Angels, Lovely to the Saints, and Lovely to the Soul; and therefore he may well be called, the defire of all Nations, for all defirable things are in him.

Secondly, Jesus Christis called the desire of all Nations, because his desires are after all Nations, though he bath no need of them, he hath thousands of Angels be-

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fore him, and ten thousands daily ministring unto him; yet such infinite love doth he bear to the Sons of men, in whom there is no loveliness, that he himself saith, My delight is with the Sons of men, Prov. 8. 31. That our Lord Jesus hatha strong desire after the Nations, to convert them, and save the Nations, will appear by three things.

First, By what he did before he came

into the world.

Secondly, By what he did when he was

Thirdly, by what he doth now he is our

of the world,

First, Our Lord Jesus had a great defire after the poor Nations, before he came into the world, or elfe he would never have left his Crown, his Royal Court, his Fathers Bosome, his Glorious Robes, to come into this world to be fpit upon by men, and to be murdered by men; nay, he did not only become a laughing-flock to men, but a gazingflock to Angels. Now Beloved, do you not think that Jesus Christ had a great desire after the Nations good, that he would leave all his glory, and greatness, and pomp, and riches to come into this world, to be poor, to be hungry, to be weary, to be tempted, to be forfaken, to be betrayed, to be fold? But But you may perhaps fay, that Christ little thought his own Countrey-men would have shed his blood, and that one of his own

family would betray him.

Why, beloved, do you think he did not know it? yea, he knew it before he came into the world, how he should be used in the world, that the Jews would crucifie him, and that Judas would betray him, Joh. 6.46. He knew it from the beginning who they were that believed not, and who should betray him: Christ knew it before

They knew it.

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Alas, our Lord Jesus knew it before he came from Heaven, what coarse entertainment he should have upon Earth. Now, Beloved, put all this together, and tell me, had not Jesus Christ a great desire after us before he came to us? That he would Uncrown himself to Crown us, and put off his Robes, to put on our Rags, and to come out of heaven to keep us out of hell? he sasted forty dayes, that he might feast us to all eternity.

He came from heaven to earth, that he

might fend us from earth to heaven.

The Son of God became the Son of Man, that we the Sons Men might become the Sons of God; and all this he did to fave the Nations.

Secondly. He had a strong defire after the Nations when he was in the world.

O, Christ would fain have faved the Nations and healed them, and enlightned them, therefore he fends forth his Apoftles, Mat. 28. 19. and bids them, Go and teach all Nations, the people were in his eye, and upon his heart; and fo in Mat. 22. Christ fends forth his fervants, once, twice; shrice, as if he would take no denyal, but they would not come. Nay, Beloved, our Lord Jefus Christ did not onely fend others to poor fouls to befeech them, to intreat them to come in, to repent and to believe in their Saviour, that their fouls might be faved, but he went himfelf and defired them : Nay, that is not all, beloved, he cryed to them, and faid, If any man shirft, let him come unto me and arink, John 7.37.

O how earnest was Jesus Christ with poor souls to come to him; Come unto me allye that labour and are heavy laden, and I will give you rest, Mat. 11. 28.50 in Luk. 14.
23. Go to the high wayes, and compel them to

come in, that my bouse may be full.

Do you fee this, Cariftians? What yehement defires Jesus Christ had after the Nations and souls of men, that he might for ever make them happy when he was in

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the world, and he hath the same desire still: How often would Jesus Christ have healed the Jews that poor Nation, as he himself speaketh in Matth. 23. vers. 37. How often would I have gathered thy children together, as a Hengathereth her young ones, and you would nos? Nay, when he had done all this, he doth not leave them, but weeps over them: his eyes were wer, because their eyes were dry. So that it is clear by what Christ did when he was in the world that he desired much the healing and converting of Nations.

First, In his bearing with them.

Secondly, In his proffers unto them. 2121

Thirdly, He hath a great defire after the Nations now he is out of the world, though he be gone to Heaven, and entered into Glory, and there fitteth at the right Hand of the Father; yet I say, his defires are as much after poor fouls as ever: This will appear by two things:

Eirst, In his forbearance and long fuf-

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O! how long hath Jesus Christ born with the finful Nations, and yet he bears with them still, notwithstanding they have broke his Laws, and despised his Gospel, and contemn his Ordinances, and shed his Saints blood, grieved his Spirit, and abused

his Mercies: This and much more have they done, and yet he spareth them, that he might be gracious to them, Isa. 30, 18, and therefore will the Lord wait, that he may be gracious to you.

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Therefore will he be exalted, that he

may thew mercy.

Now, Beloved, Do you think that Jefus Christ would take all this at the Nations hands, but that he is unwilling to destroy them, and most willing to save them?

by his bearing with them, but by his prof-

fers to them.

O Beloved, How doth God stand day after day, month after month, and year after year, proffering Himself, his Son, his Mercies, his Love, his Grace and his Glory to poor souls?

Many have the Space of Repen-

tance.

Who have not the Grace of Repentance.

Mow, my Brethren, by these things you may see that Jesus Christ hath a great de-

fire after the Nations.

Thirdly, Jesus Christ is called the desire of all Nations, because it is he only that can make any person, or family, or nation, truly desirable.

Oh, Beloved, what is the Reason that the Lord of Holfs preferres his people before all the fons of men?

The Lord preferres his little remnant before all the world besides, Exod. 19, 5. Ton shall be a peculiar treasure to me above all people: The righteous is more excellent than bis Neighbour, Prov. 12. 26. though his neighbour be a Prince, a King, or Emperour, or a Pope, yet if he be more righteous he is more excellent than he; they are but base born; Believers be those Worthies. of whom the world was not worthy, Heb. II. Te are a chosen Generation, a royal Priest-hood, anholy Nation, a peculiar people, r Pet. 2. o. Believers are not only Diligent Christians, but Excellent Christians,

Now what is the reason, Beloved, that the Saints are thus excellent above all others? is it for their birth, breeding, or la rning, or riches, or greatness, or honor? No, no, it is for none of these; but if you will know the reason, it is, because Christ is formed in them, and married to them; they have the new Name, the new Nature, the new Heart, the new Spirit : Oh this is the Reason, if there were any thing befides Christ, that could make any Nation, or Family, or Person truely defirable; it must be either Birth, or Greatness, or Learning Learning, or Riches, Beauty, or Wildom or Strength; now all these do not make any one desirable; for if they did, then those that sit upon the Natious would be the most desirable persons under Heaven, because they have the most of these: But sor this, see Dan. 4. 17. And setteth up over it, the basest of men, Rev. 17. 18. The waters which thou sawest where the Whore sitteth, are Peoples, and Multisudes, and Nations, and Tongues: so that none of these then can do it, but Christ only, Rev. 5. 10.

He hath made us unto our God, Kings and Priefts; O Christ hath made every believer a King; it is Christs beauty that makes us beautiful; it is his riches that makes us rich; it is his righteousness that maketh us righteous; he only maketh us truly honourable and defirable; well may Christ be called the defire of all Nations, it is he that can make a Nation defirable.

Fourthly, Jefus Christ is called the Defire of all Nations, because all Nations, stand in need of him: Nay, not onely all Nations, but all persons, young and old, rich and poor, high and low, he that will be faved, must have a Saviour to save him, or else he can never be saved; the Apostle tells us, Alts 4. 12. Neither is there Salvation in

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any other; for there is none other name under Heaven given among men, whereby we must be saved; and Christ saith, Joh. 14. 16. I am the way, and the Truth, and the Life, no man cometh unto the Father but by me: So that not only all Nations, but all persons stand in need of him,

You may go to Heaven without health, without wealth, without honors, without pleasures, without friends, without learning; but you can never go to Heaven without Christ.

What will you do, if you begin to die naturally, before you begin to live spiritually.

If the Tabernacle of Nature be taken down, before the Temple of Grace be raifed up; if your Paradise be laid waste, before the Tree of Life be set in it; if you give up the Ghost, before ever you receive the Holy Ghost; if the Sun of your life be set within you, before the Sun of Righteousness shine upon you; if the body be sit to be turned into the earth, before the soul be sit to be taken into Heaven; if the second birth have no place in you, the second death shall have a power over you.

Though the Nations need nothing more than Christ, yet they slight nothing more than Christ.

Tell me, how will you live when you dye, that are dead whilst you live?

O. Beloved, is it not fad that the Nations should refut Christ, his Gospel and Government as they do?

Indeed if men might be their own Judges, then Christ had no enemies, we

are all his friends.

If the Jews might to have been their own Judges, it was not the Son of God whom they Crucified, but an Enemy to Cafar: It was not Paul a Saint that they perfecuted, but one that they found to be a pestilent fellow.

So men will fay now, they do not perfecute the Saints of God, but feditious Fanaticks: but God will shortly take off the

veil of Hypocrific from their faces.

O grieve for them that cannot grieve for themselves.

And thus you fee that all Nations stand in need of Christ, who is the defire of all Nations.

Fifthly, Our Lord Jesus is called the defire of all Nations, because when he fets up himfelf in any one as their defire, then they run after him, and count nothing too dear for him : So the Church of God, Ifa. 26. 8, o. The defire of our foul is to thy Name, with my foul have I defired thee in

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Oh, when the defire of all Nations once fetteth up himfelf in the foul, then he be-

comes the defire of the font,

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When he hath thus endeared himself to their souls, then they count nothing too dear for him, all shall be at his command, their gold, their silver, their strength, their lives, Rev. 10, 11. They loved nor their lives unto the death; so that, beloved, let men be enemies to Jesus Christ, yet as soon as Christ sets up himself in their hearts; they will love him, own him, serve him, and suffer for him.

Now, firs, put all these together, and it will fully prove Christ to be the desire of all Nations.

I shall make but a short use of it, and so conclude. Is it so that our Lord Jesus Christ is the desire of all Nations, and that all things desireable are in him?

Oh then let me beg of you, Oh let me befeech you, for the Lords sake, and your fouls sake, make Christ Jesus the delire of

your fouls.

He is the defire of all Nations, and shall he not be the defire of your souls? who will you love, if not the King of Saints; who will you long for, if not for the defire B2

of all Nations? Who will you prize if not the Prince of peace? He is the Son of God, the fecond person in the glorious Trinity, before whom Angels and Arch-angels, and all the hosts of Heaven do bow before him. He is the Glory of Glories, the Crown of Crowns, the Heaven of Heavens. He is a light in darkness, joy in sadness, riches in powerry, life in death; it is be that can resolve all our doubts, secure you in danger, save your souls, and bring you to Glory, where all joy is enjoyed. O therefore let all the glory of your glory be to give all glory and your selves to him So much, or so little for this time.

THE

KING of KINGS.

Canticles 5. 16.

He is altogether Lovely.

The Doctrine, That Jesus Christ is Infi-

I Now proceed to the second Title, which is given to the Lord Jesus Christ, and that is King of Kings. Austin defired to have seen three things before

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he dyed. First, Rome in her glory and parity. Secondly, Paul in the Pulpita preaching. Thirdly, Christ in the flesh upon earth. Caro the Heathen repented himself of three things. First, that he ever he fpenta day idly. Secondly, that ever he revealed his fecrets to a woman. Thirdly, that ever he went by Water, when he might have gone by Land. Thales gave thanks for three things. First, that he was indued with reason, and wasnot a beast. Secondly, that the was a man, and not a woman. Thirdly, that he was a Grecian, and no Barbarian. And I, poor I, defire to fee three things before I dye. First, Babylons ruine. Secondly, Christs reigning. Thirdly, Satans binding. The Angel bath fworn by him that lives for ever, that time shall be no longer, in Rev. 10. 6. Who will not believe this sacred Oath? Did he fay it? No, he fwore ite how? by himself? No, by him that lives for ever: What? that time must be a little? No, it must be no longer. The time shall be no longer. The Lord whom you feek shall suddenly come, faid the Propher, in Mat. 3.1. They who keep the word of Gods patience, God will keep them in the hour of temptation.

Well, the second title of Jesus Christ, is King of Kings. I pray you take notice

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of it, Tis now to be handled in Rev. 19. 16, He bad a name written, fays the Text, King of Kings, Lord of Lords. Hereishis Title now King of Kings, Beloved, Jefus Christ is a three-fold King.

First, his Enemies King. Secondly, His Saints King, Thirdly, His Fathers King.

The first he rules over, the second he rules in. The third he rules for.

I shall begin with the first, and take them

in order.

First Christ is his Enemies King, that is, he is King over his Enemies, Christ is a King above all Kings, and over all Kings, and therefore the Scripture calls him King of Kings, as you have it in I Tim. 6. 15. Christis a King aboveal Kings; for if he were not a King above all King, he could not be a King over all Kings. Now that he is a King above all Kings, two Scriptures prove it, in Pfal. 98.27. faith God the Father there, I will make my first born higher than the Kings of the Earth. Now who is the first born? Why, 'tis Jesus Christ, as he is elsewhere called the firstborn of every creature : Now, fays God, I will make my first-born higher than the Kings of the earth, higher in glory, higher in power, higher in Majesty. So in Rev. 1.5. thercChrist is called the Prince of the earth. Alas,

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Alas, alas, what are all the mighty men, the great men, the honourable men of the earth to Jesus Christ? they are but like a little bubble in the water. For if all the Nations, in comparison to God, be but as the drop of a Bucket, or the dust of the balance, as the Prophet speaks in Isa. 40. O how little then be the Kings of the earth?

Nay, Beloved, Christ Jesus is not only above the Kings of the earth, and higher than Kings, but he is higher than the Angels, yea, he is the head of Angels, and therefore all the Angels in Heaven are command to worship him. He is the head of all Angels, 2 Col. 2. 10. He is the head of all principalities and powers, which includes the Angels of God worship him. God will have the Angels worship Christ as well as men. O, firs, Christ is a King, before whom the Angels Veil their faces, and the Kings of the earth do cast down their Crowns.

Again, as he is a King above all Kingslo he is a King over all Kings too. Fefus Christ is an universal King, he is a King over all Kingdoms, over all Nations, over all Governments, over all Powers, and over all People. Dan. 7. 14. There was given to him, says the Text, Dominion, and Power, and Glory, and a Kingdome, that all People

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and Nations and Languages were to serve him. Now who was this, in the 13. verse, its clearly meant of Jesus Christ, all people, and all Nations, and Languages, and Kingdoms were to obey him; so that you see Christ is not only King of Saints, but King of Nations too; and therefore you find in Psal. 2.8. Tis a Text often read, but little observed, Ask of me, sayes the Father, and I will give thee the Heather for thine Inheritance, and the uttermost parts of the earth for thy possession. The very Heather are given to Christ, and the utmost parts of the earth for his possession.

And as the Lord Jesus Christ hath all the Kingdoms of the earth given to him, so likewise he hath all power given to him, orelfe what should he do with a Kingdom, in the 18. Matth. 28. All power is given to me in Heaven and Earth. Oh Sirs, here is a Text that should revive the hearts of Saints. All power is given to me in Heaven and in Earth, faith Christ to his Apostles: So that 'tis he that binds Kings in Chains, and Princes in Fetters of Iron, as the last Pf. faving one speaks; 'tis he that suffers no man to do them wrong yea, be reproves Kings for their sakes, and breaks mighty King in pieces for the Saints fake, in Pfal. 109. 13, And therefore 'tis he that over-rules Kings and

and overcomes the Kings of the earth, that make war with the Saints, in Rev. 17. 14. the ten Kings made war with the Lamb, but the Lamb prevailed; and why? because he was King of Kings, and Lord of Lords. This is the first, Jesus Christ is his enemies King, that is, he is a King above

their Kings, and over their Kings.

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Secondly, As Jefus Christ is his Enemies King, so he is his Saints King: I will give you two Scriptures to prove it, though I need not, yet I will, because of making things very clear as I go on. In Rev. 15.3. there Jesus Christ is called the Saints King; Thou King of Saints. So also in Mat. 21.5. Tell ye the Daughter of Sion, behold thy King cometh. So that by these two Scriptures, you fee Jefus Christ is King of Saints Now, Beloved, I befeech you here to mind me; Jesus Christ, you see, is King of the bad, and of the good; but as for the wicked, he rules over them by his Power andi Might, but the Saints he rules in them by his Spirit and Graces. Now to this the Scripture witnesseth, that Jesus Christ rules in the Saints, and is King of the Saints; and therefore it tells us in Colof. 1. Christ in you the hope of glory; and else-where, Know ye not that Christ is in you, except ye be Reprobates? Mark here, Christ must B'Si be

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be in you, Christ in you, the hope of Glo ry; fo in Pful 24. Lift up your boads, O ye Gates, and be gelifted up, ye everlafting doors, that the King of Glory may come in Here Christ is called the King of Glory: and the Pfalm calls upon men to open their hearts, that the King of Glory may come in: fo in Rev. 3. 29. Behold I Stand at the door and knock, if any man hear my voice, and open the door, I will come in and fup with him, and he with me. On this is Christs Spiritual Kingdome, and here he rules in the hearts of his people. Here he rules over their consciences, over their wills, over their affections, over their judgments & understandings, and no body hath any thing to do here but Christ; 'tis Christ that rules over the consciences and judgments of men, and therefore he's called the King of Saints. 'Tis true, other Kings may bear rule over the estates of men, but as for the foul that only belongs to Christ: And therefore Believers, are faid to be all glorious within: The Kings Daughter, which is the Church, in Pfal. 45, the King of Glory rules there, and dwells there; you know God dwells in the highest Heavens, and in the humble Hearts : Christ is not only King of Nations, but King of Saints; the one he rules over, the other he rules in. Third.

Thirdly, Jesus Christ is his Fathers King too; and so his Father calls him, God calls Christ his King in the Pfal. 2. 6. I will fee my King upon my boly Hill of Sion; Well may he be our King, when he's Gods King. But you may say, How is Christ his Fathers King, because he rules over him, he rules for his Father: there's a two-sold Kingdome of God committed to Jesus Christ; pray mark, sirs.

First, A Spiritual Kingdom, by which he rules in the hearts of his people, and so

he's King of Saints.

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Secondly, A Providential Kingdome, by which he rules the affairs of the world, and fo he's King of Nations. Now, Beloved, the Scripture fays, that the Father bath put all things into Christs hands, John 3. last. And the Apostle tells us. God bath put all things under his feet. The Father judgeth no man but hath committed all judgment to the Son, and he hath appointed him over his own house: now as Christ bath all, so he doth all, and rules all for his Father, and therefor the Fathers calls him his Servant, Ifa. 41. 2. Behold my Servant, and in the other Text, my King, because he ruled for his Father, and doth his Fathers Will: fo that, Beloved, in these three respects, Christ is a King? now I shall lay down fomething wherein

wherein the Lord Jesus Christ doth infinitely excell all the Kings of the Earth.

1. First, Christ Jesus is a King that in a spiritual sence makes all his subjects Kings He hath a Crown of glory for every Subject. Oh what a glorious King is this! Now that Christ makes all his Subjects Kings, see Rev. 5.10. sayes the Church there, who hath made us to our God Kings and Priests.

Oh, Sirs, 'tis better to be a member of Christthan the head of a Nation. Oh how infinitely happy are all Christs Subjects; they be all Kings, all Heirs, all Favourites, all Sons, all true Believers are fo, the Believer is the only happy man. Alas, where is there fuch a King to be found, that makes all his Subjects Kings? there are many Kings that undo their subjects, but Christ makes his subjects; many Kings make their subjects beggars, but Christ makes his fubjects Kings: many Kings put their subjects to death, but Christ dyed that his fubjects might live; they give their subjects Titles, but Christ gives all his subjects Grace and Glory.

Sirs, in a word, this is the greatest Nobility, to be the servant of the great God; He is Nobly descended who is born from above. Oh, how many Lords hath that man who hath not Christ for his Lord!

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every fin is his Lord, and every Lust Lords it over him. Now where Jesus Christ comes to be King, he makes them Kings to his Father, and Kings over their Lusts. Now, Beloved, here is the blessedness, and happiness of our King, he makes us all-Kings,

and gives us all Crowns of Glory.

2. Secondly, Jesus Christ is a most just and righteous King, he reigns in righteoulnels he brings peace by righteoulnels, he makes us righteous, and therefore he is called, The Lord our righteoufness, in fer: 23. 6. Now beloved, other Kings oftentimes deal unjustly, they bear the sword to execute wrath upon wel-doers, and strengthen the hands of evil-doers; justifie the wicked, and condemn the godly, and break Oaths, and falfifie Covenants, and many times they oppresse their Subjects, and wrong their people, and therefore the Scriptures fay, when the wicked bear rule, the people mourn, Prov. 26. When the righteons is in authority, the people rejoyce; but when the wicked bear rule, the people mourn. But now, Beloved, Jesus Christ, as he is a righteous King, so he rules in Righteousness, and thou shalt have nothing but Rightcous dealing from him: mind this Text of Scripture, which infinitely speaks out Christs righteous dealing with

with poor fouls, in Rev. 15. 13. Just and true are thy ways. Mark, who are just are true here? Why, 'tis the King of Saints: Just and True are thy ways, thou King of Saints, Justice & Truth well becometh the King of Saints, In Prov. 3. 8. 'tis faid, Her waies be waies of pleasantness, and all ber paths are peace, speaking of Wisdom, which is meant of Christ. Oh what a golden King is here: what a glorious King is here! he is just and true, and all his waies are pleafantness, and all his paths are peace. Oh, Sirs, this is the excellency of Christ, he oppreffeth no body, he wrongs no body, and therefore he is called Just and True: He infinitely excels all the Kings of the earth in righteousness; he is a righteous King, and deals for nothing but righteoufness.

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Thirdly, Christ is a King that liveth for ever, and reigns for ever; other Kings they are but of yesterday, they be dead and gone What is become of all those great and mighty Kings weread of? Why? they be gone like a Tale, like a Dream. But 'tis not so with the King of Saints, the Lord is King for ever, he reigns for ever; and therefore the Apostle calls him, A King Immortal, Evernal, as you may see in 1 Tim.

1. 17. Christ is there called a King Immortal, because he lives for ever. So in Heb.

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Heb. 7. speaking of Christ, Who ever lives, sayes he, so make intercession for us. Now Beloved, here is the glory of the Lord Jesus Christ, he lives for ever, other Kings be dead, and their subjects may do what they will, but Jesus Christ lives for ever.

Fourthly, Jefus Chrift is a King that hath a perfect knowledge of all his Subjects Oh, firs, Kings and Princes, and States, do not know all their fubjects, nay, they know very few; alas, they do not know a quarter of them, the poor fubjects are unknown to them, they be acquainted with their wrongs, and wants, and miferies that their poor subjects lie under: we are unknown most of us to our Prince : But now here is the excellency of Christ, he hath a perfect knowledge of all his Subjects he knows them all by name, he knoweth all their thoughts, all their wants, all their ways, all their conditions. Now,I fay, this is a great happiness, that we have a King that knows us fo well.

Oh, poor fouls, Christ knows you all, all your wants, all your conditions, all your necessities what soever. The Lord Jesus knows all thy sufferings, and therefore says Paul, in Phil. 4. My God shall supply all your wants. Oh, 'tisa sweet Scripture, My God shall supply all your needs.

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So say I to you firs, your King will supply all your needs, he knoweth all your needs, all your straits, all your sears, I, and he will supply all your needs. Oh here is the

excellency of this King.

5. Fifthly, Jesus Christ is a King that sits upon his Fathers Throne, at this very time he sits upon his Fathers Throne. But Beloved, this is not all, Christ doth not only sit there himself, but he hath promifed that all men who overcome, shall sit down with him upon the Throne; you have a full Text to this purpose, in Rev. 2 to To him that overcometh will I grant to sit with me upon my Throne.

Mark, firs, Christ promises all his subjects, that they should fit upon the Throne with him: Now I wonder where there is any King but Christ, who will suffer his subjects to fit upon his throne with him. Alas, this would be treason for a man to desire it. I remember, amongst other things, I have read of a King, who passing over a water, his Crown fell from his head into the water, and one of his poor servants, out of love to him, leapt in and fetcht it up, & for his more ease, put it upon his head, that he might get the better out; and for this the poor man had his head cut off: so high, and mighty, and lofty was this Prince; I, but

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firs, the Lord Jesus is not so, he is no such proud King; he did not only uncrown himself to Grown us; and wear the Crown of Thorns, that we might wear the Crown of Glory; but he consents, and gives leave for his Subjects to sit upon the Throne with him; to him that overcometh will I grant to sit with me upon the Throne; Oh what a glorious King is this, that every one of his poor Subjects shall sit upon the Throne with him! so in Rev. 21. 7. He that overcometh shall inherit all things. A man would think, sirs, this very thing should draw the whole world after Christ.

Oh how should this draw the affections of men to be in love with those great proffers and priviledges, and honours that Christ bestoweth upon his poor followers! He doth not only make them Kings, but he grants them to sit upon his Throne with him: thou wouldst say it were an honour indeed, (Oh Saint) couldst thou but look into Heaven, and see Christ sit upon his Throne; but this honour have all his Saints. yea much more, he makes them all Kings, and grants to them to sit upon the Throne with him.

6. Sixthly, Jesus Christ is a King that loves all his Subjects, and his Subjects love

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him and I am fure this cannot be faide any King under Heaven; But it may be faid of the Lord Christ; for he is a King that loves all his Subjects, and all his Subjects love him; and the I shall endeavour to shew you in this alternoons exercise; and the next day I shall handle the other part. That all his Subjects love Him. There are nine or ten particulars wherein the love of Christ to his Subjects doth appear, and is wonderfully manifested.

Primary: We love him, faith the Apolle, because he loved in first, I John 4. 19. We love him, and why? Because he loved in first, his love is the cause preceding, our love is the effect following: if he had not fired our hearts with the slames of his love we should never have belowed one spark of spiritual love upon Christ; he must draw before we can run; and therefore says the Church, Cant. 1. 4. Draw us, and we will run after thee.

Oh Sirs, we cannot run without drawing; he must draw us before we can run, and when he draweth then we run: It was not mans loveliness that engaged God to love and save man: God loveth his ene-

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mies even in their finful effate, though not with a love of well-liking of them, yet with a love of well willing to them.

Oh Sirs, fince God loved us when we were not like him, we should firive to be like him who thus loved us; nothing ingageth's Saint to love God fo much as this, that God loved him fo much, A Minister once weeping at the Table, and being asked the reason of it, answered, Because I love Christ no more. Indeed, Friends, this should grieve us, that we love folittle, who are fo much beloved. You have a famous faying of Austin; He loves net Christ at all who loves him not above all. This is the first love wherewith God loves his people, it is a primary love. Shin O gai 1 2. Secondly, Christ is a King that loves his subjects with a dillinguishing love and a separating love; the general love of Christ is scattered and branched out to all

his subjects with a distinguishing love and a separating love; the general love of Christ is scattered and branched out to all the creatures in the world, but his special love is exceeding great, and rich love is only setled upon his Church. Nowis you ask me what Christs distinguishing love is, I shall name it, and but name it to you.

First, Tis pardoning Love. Secondly, ris redeeming Love.

Thirdly, Calling Love.

Forthly, Justifying Love.

Fifthly,

Fifthly, Adopting Love: ai mays asin Sixthly, Sanctifying Love of a dia Seventhly, Glorifying Love.

Or Sus, fince God loved by when we This I fay, is his peculiar Love; Chris Love is not only sweeter than Wine, be better than Life: he is most Lovely, he alwayes Lovely, he is altogether Lovely Christ is nothing but Love to those who are his Loversto noless ods bosles parad Decause I leve Cours no more. Indeed.

over Thirdly, Christ loves his Saint with a protecting Love; in Ifalabis; 49 Can a woman forget her fucking Child, that the fould not have compassion on the Song her womb? Can a woman forget her fucking Child? Is it possible a woman should be fo inhumane to forget her tender infant, and not have compassion on the Son of her womb? Tes; fays the Lord, They may forget them, yet I will not forget thee. God may as foon ceafe to be God; as ceafe to be Good; he may as foon ceafe to Live, as ceafe to Love; no, no, he cannot forget them, did he forget Ifrael in Egypt, or his Church in Babylon, or Daniel in the Lyons Den? did he forget the three Children in the Furnace, or Feremial in the Dungeon, or Jonas in the Whales belly, or Peter in Prison? did he forget them? The

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he wicked fay indeed, the Lord doth foret, in Ezek, 9. The Lard hath forgotten the arth, and he fees it not, but they are much histaken. There are three or four Texts heid Scripture which I shall humbly offer to 2.6 our ferious confideration, that do wonheir letfully speak out Gods protecting love w Charle O Lord?

elve is people.

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The first is in Rev. 7. 2.3. you find there Who n Angel hath power given him to burt the ni sill arth, and the Sea. Now there comes anotime her Angel, and cries out, Hurt not the earth to the Sea, nor the Trees. Why? what's the that reason? why, in the third Verse, Until we not have sealed the servants of God in the foreull ments upon them, until we have fecured In the Servants of God. Oh, how wonderfully doth the Lord protect his people ! So bey again in Ezek, 9. certain men be sent to ed. deftroy that wicked people, and amongst the ife rest, the Lord calls, and bids one fet a mark the them that figh for the abominations of the Land; and for the rest, says he, destroy them old and young.

Oh, Sirs, this doth wonderfully set out

Gods Protecting love to his people. So in Ifa. 3. 10. the Lord bids the Prophet tell them what fad Judgements should come upon them, upon the Kings and Princes, and

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great men and Souldiers. Now fays the Lord, Say rothe righteons, it shall be well with them, none of this shall come near them. Oh how wonderfully doth this magnific Gods protecting love, Isa. 26. 20. Come, my people, enter into your Chambers, shut the door, and hide your felves for a little mement: Why so, O Lord? why? intill the indignation be over-past. Come, says God, I am resolved to execute my judgements on wicked men, therefore hide your felves for a moment.

And therefore, I fay, let no mans heart fail him, 'tis but for a moment, and thy miseries shall end. Beloved, when our meseries are at the greatest, his help is at the nearest; Mans extremity, is Gods opportunity; when Mordecas is throughly humbled, the Rod Haman shall be hanged.

4. But then fourthly, Christ loves his people with a most cordial love, he loves them with all his heart; nay, they are the dearly beloved of his foul, as himself calls them, Fer. 12. I have given the dearly beloved of my foul into the hands of ber enemies. Christ's love to his people, 'tis not a Liplove, from the teeth outwardly, but a real love, from the heart inwardly. Christ loves his people as his Father loves him, and how is that, can you tell? No, all the men on Earth.

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arthy nor Angels in Heaven cannot delare the love that the Fathers bears to Christ; and yet as God loves Christ, fo oth Christ love his people. You have a all Text for this, they are Christs own words, Asthe father loverh me, fo leve I you Oh, Sirs, how infinitely doth the Father love the Son, and how infinitely doth the Son love his people; why, he loves them: as the Father loves him. Oh Lord, what love is this, that the Saviour should love the finner, that Christ should love the miserable finner? and yet thus it is, Oh, Sirs, Believers are like letters of Gold ingraven on the very heart of Christ. Oh the breadth, the depth, the beight, the length of the love of Christ, fays the Apostle, it passet knowudge, as if so be he wanted words to fet it forth, in Ephef. 3. 20. The love of Christ which pafferb knowledge.

As if so be there were both want of words and want in words to fet forth the love of Christ. But certainly it must be very great for as the Father loves him, so he loves them. Alas, others love the Saints, but how do they love them? Why, not with a cordial love, they do not love them for their good, but for their goods; 'tis more for the mony in their purses, than for the grace in their hearts; they love the Saints

as the Samaritans did the Jews; just as men do with their Sun-dyals, never look on them, but when the Sun fhines; why fo, the world never looks upon the Saints, but in the time of prosperity: when the Tems flourisht and werein their glory, Oh what great friends were the Samaritans to them? but when the poor Jews were under affliction, then they had no worse enemies than they. Why, but Christs love is not fo, he loves thee when thou art poor, as well as when thou art rich; as well when thou art in thy rags, as when thou art in thy robes; when thou art in advertity, as well as when thou art in prosperity: Christ loves his Saints as well upon Gallows, as though it were in a Pallace; for whom he loves, he loves unto the end, Heb. 13.5. He is faithfull, who bath faid, I will never leave thee nor forsake thee: Never leave thee in any condition, or any place. Oh, Sirs, what a love is this! and therefore a rush for what the world can do, or for the worlds love, 'tis like a Venice-glass, foon broken; it smiles now, and quickly frowns; it cries Hosanna to day, and to morrow Crucifie him: but Christs love is with the very heart.

5. Fifthly, Jesus Christ loves his Subjects with a love of benevolence, John 3.

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God fo loved the morld, that he gave his only begotten Songthat mbafoever believeth in bim bould not periff; but bave eventasting life: And fayes Punt, Heloved me, and gave himfelf for me, Gat. 2. 20. The Father gives the Son, and the Son gives himfelf; who lov'd me, and gave himself for me; all that Christ did and luffered it is for mer. All that Christ hath is mine. Oh fourl, foul, Christs love 'tis thine to pity thee, Christs mercy is thine to fave thee, Christs graces are thine to beautifiethee, and his glory is thine to crown thee, Christs power is thing to protect thee, thou feelt: He that is furnof Gods love to him, isfure of Gods power for him; And Christs wisdom is thine to counsel thee, and his Angels are thine to guard thee, and his Spirit is thine to comfort thee, and his Word is thine to teach theoro There are four Attributes of God, which are of great support to fweet love is this, a love of compensional

First His Faithfulness.

Thirdly, His Goodness.

And fourthly, His Wildom

And therefore filts, citis your duty to live upon Promises, while Browidence seems to run cross to Promises. Christs love to you, tis free love. All that he hath given you 'tis free, his grace is free, his love is free, his fal-

vation is free, his peace is free, & himfelf is free. A dram of Grace in the heart is better than a chain of gold about the neck! Now beloved, all that Christ hath belowed upon you, 'tis free, and therefore 'tis a love of Benevolence.

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6. Sixthly, Christ loves his Subjects with a love of compassion, sympathizing with them in all their forrows and fufferings: truly this is a great comfort indeed, in all their afflictions, fays the Text, He was affli Hed, Ifa. 63.9. So fays the Apostle, Heb. 4. We have not an high Priest that cannot be touch ed wish the feeling of our infirmities. That is, we have an High-Priest that is touched with the feeling of our infirmities, one that doth weep in our tears, & figh in our fighs, and forrow in our forrows, and fuffer in our fufferings, and therefore fayes Christ, Sanh Saul, why perfecutest then Me? Oh whata fweet love is this, a love of compassion, and fympathizing with us in all forrows and fufferings: Christ was first persecuted by Paul in his members, and afterwards he was persecuted by Paul as one of his Members. Now beloved, Jefus Christ loves his Subjects with a love of compassion; and therefore let thy fufferings be what they will Jesus Christ doth as it were bear a share with thee. 7. 50

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7. Seventhly, Jesus Christ loves his pco ple with a love of delight and complacency. Prov. 8.17. I love them that love me. The King. shall greatly delight in thy beauty, Pf.45. 11. speaking there of Christ, the King Shall ereatly delight in thy beauty, with great delight and complacency. And therefore beloved, Christ calls his Church, bis Love, bis Dove. his Beloved, his Fair One. Oh how infinitely doth Christ love his Church ! certainly Christ bears a great love to his Church; and hence 'tis you read, Christ walks among the golden Candlesticks and be feedeth among the Lillies, and his delight is with the fons of men. Although poor Believers be Ravene in the worlds eye, yet they are Doverin Christs eye, they are very precious in his efteem: though they be the loathing of wicked mens fouls, yet they are dearly beloved of Gods foul, he delights in them. Oh how much is Christ taken with them, the King shall greatly delight in them!

8. Eighthly, Christ loves his people with an everlasting love, an enduring love; 'tisa love that never dics, never waxeth cold: Christs love, 'tis like a Fountain ever flowing, but never dryed up; whom he loved from eternity, those he loves to eternity, & they are Believers. Now firs, is not this a great favour to be beloved of God? in John

13.5. He loved them even to the end; not for a day, or a month, or a year, not for a flash and away, but even to the end. And in Jer. 31. 3. speaking there of his love, 'tis called an everlasting love; I have loved thee, sayes

God, with an everlasting love.

Oh firs, this is a love that shall bed and board with thee, that shall lie down and rise up with thee, that shall go to thy death bed with thee, to the grave with thee, and to Heaven with thee; the Saints shall put off the Fewel of Faith when they die, but not the Fewel of love, for that shall remain with them to eternity; God loves his Saints with an everlasting Love.

love is univerfal to all the Saints: Oh there is not one Saint but Christ infinitely loves, he loves them as the Father loves him, he loves poor Lazarm as well as rich Abraham, and defpifed Job as well as honourable David, he loves the poorest Saints as well as the richest, he loves them all alike, God is no re-

specter of persons.

Christ? They love their Nobles, their Favorites, they are their darlings, but Christ loves all his Subjects, Christs love extends to all his Saines; his love it's like the beams of the Sun, which reacheth all wayes, East, West, West, North and South, so doth Christs love.

10. Tenthly, His love tis a corretting love; whom he loveth he chustifeth, he corrett-

eth every Son whom he receiveth.

ing love; he hath promised to guide and direct his people in the way wherein they

ought to walk.

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Oh firs, put all these Particulars together, and sure you must needs confels, that Jesus Christ loves his subjects infinitely, as it was said of Lazareus, when Christ wept for him, they made this construction of it, O how be loves him.

Oh firs, how doth Christ love you, who are his people? he loves you infinitely, even beyond measure, his love it passeth know-

ledge.

Now. O firs, for the Lords fake confider of it, and let this draw forth your love to him.

I shall the next opportunity come to shew you the love of Christs Subjects to hem, if the

The late day ! the wed

Lord giveleave.

which fefus Chritcheses to all his fabrets:
and the fam of my diffeoric was this, Than
Jefus Christ loves his fabrech; with an ever
laters and enduring 19

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Canticles 5. 16.

He Spouse indeed was sick of love; but Christ exceeded her, for he died for love; whilf we were sinners Christ died for us, fayes the Apoltle, he loved us more than his own life, yea the very life of Chrift, to him was not too dear for us. Somewrite of a fowl called a Pellican, and they fay that the feeds her young ones with her own blood. O firs, Christ is our Pellican, that hath nourisht and fed us with his own blood; My flesh is mean indeed, and my blood is drink indeed, fayes Christ, Job. 6. 55. Christs red blood hath taken away our red guilt, fcarlet-red finners are by grace become milk-white Saints, All our precious mercies come fwimming to us in precious blood; Christ bled love at every vein; His drops of blood were drops of love, yea, the more bloody the more lovely; he was most lovely upon the Cross, because then he thewed most love to us.

The last day I shewed you the great love which Jesus Christ bears to all his subjects: and the sum of my discourse was this, That Jesus Christ loves his subjects with an ever-

lafting and enduring love,

That

That which I am now to shew you, is this, that all Christs subjects love him, and what a kind of love it is.

The Saints love to Christ is vehement and strong: this will appear, if you consider to what the Scripture likens and compares the Saints love. Now 'tis compared to four things.

First, To Sickness.

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Secondly, To Death. Will to willing

Thirdly, To the Grave.

Fourthly, To Fire.

To these things is a Believers love compared in Scriprure: I shall handle them in

rison which doth set forth the strength of the Believers love: this is set down in two places of this Book of Canticles, in Cant. 2.5. Soon me with staggons, and comfort me with apples, for I am sick of love: and in ch. 5. 8. Tell ye him whom my fout loveth, that I am steket love. She is overwhelmed, she is overcome, and even ravished with his love and beauty. Oh I thirst, I faint, I pant, I long for him. Oh Sirs, the Church is very sick and ready to swoon: never was Ahab so sick for a Vineyard, never was Sistera so desirous for Milk, hor Sampson for Water, nor Raebelifor a child, nor Amnon for his sister Tamar,

G. 4

as poor broken-hearted finners are for Christ; when Christ gets into the heart, he draws all the affections to him. I remember the speech of a gracious woman, I have born (fayes the) nine Children, with as much pain as other women do, and yet I could with all m beartbear them over again, yea, bear them and bear them all the dayes of my life, fo I might but be sure of a part in Christ. Oh how infinitely do Believers love Christ! Divisit wonders at-his own love, Pf. 119. 97. Oblut love thy Law! he makes a wonder at ithere, with what vehemency he loves Gods Word, O how I love thy Law! So the Spoule here. the doth not only love him, but the's fick if love, ready to die for love. Oh Sirs here is a fickness, but not unto death, but unto dete tis a lickness that still bringeth blestedness and happiness with it; a sickness which Thall be cured by him who is the great Phyfician of fouls, This is the first, the compares her love to fickness moder and of ther

2. Secondly, The next thing whereby the expressent the strength of there love to Christ, tis by death; this you have in Cune 8 ch. 6. she there tells you Her love his strong as death. Beloved, you know death is strong, tis the King of terrours, and the verrour of Kings; it subdues all sorts of people, high and low, rich and poor, old and young, good

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and bad; the greatest Monarchs, Kings and Emperours be thrown down by Death s where did ever that man dwell that was too frong for Death? If strength could have refi ted it, then Samp fon had militir ; could greatness have overlookt it, Nebuchadnex zar had escaped it; could beauty have ourfac'd it, then Absalom had never met it; could riches have brib'd it, Dives had avoided it. But alas, none of these Gallants were hard enough for Death, it trod on the necks of them all : And therefore, oh look upon Death all of you, as a thing you must meet with, and look upon your lives as a thing you must part with: Now, by this you may ghes what love is, 'tis strong as death; Ay strong indeed: oh how strong is death, nay, a Believers love to Christ is not only stro g as death, but stronger than death, as some Scriptures make it appear. A Believers love to Christ is stronger than death. I am per fraded, sayes Paul, neither life, nor death, principalities nor powers, things present nor things to come, shall ever be able to separate us from the love of Godin Christ Jesus our Lord, Rom. 8. two last ver. Death, thou it may kill us, it cannot hurt us, though death may fend us to the bed of darkness, yet it cannot send us to the place of torments; though it may take away OHL.

our lives, it cannot take away our loves: bloody Tyrants have taken away the Martyrs lives for Christ, but they could never deftroy their love to Christ. One of the Primitive Christians, when he came to fuffer, Ob (faid he) I shall dye for my Saviour but ence : Ob I could dye a bundred times

for Christ.

Alas, he was grieved because he should fuffer but once, and had no more lives to lay down; Oh I could die a hundred times for him! Oh Sirs, love 'tis a thing that out-lives all Enemies, all Persecutions, all dangers, nay death it felf, in Rev. 12, 11. fayes the Text, They loved not their lives unto death; and so sayes Job, though thou kill me, yet will I trust in thee; as if he had said, Oh Lord, though thou take away my prosperity, my greatness, my health, my goods, my children, yea, my life it felf, thou shalt never take away my love : though thou kill me, yet will I trust in thee, fob 13. 19, fo that love is not only strong as death, but stronger than death, for love is the Conqueror at the last.

3. Thirdly, Another thing whereby she expresseth the strength of her love and strong affection to Christ, 'tis the Grave, and this you have in chap. 8. 6. Here love is ernel as the grave, The Grave 'tis the bed of darkness,

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darkness; which is alwayes craving and never satisfied, but devours all that comes. Christells us in Job. 4. 14. He that drinkerb of the water which I shall give him, shall thirst no more? No, no more after the world and worldly things, but more and more after Christ and Heaven; he that drinks of the waters which he give him, shall thirst no more; no more after these poor low things; but more and more after Christ.

No hungry man did ever with more appetite long for bread, nor a thirsty man long for water, nor a naked man for clothes, nor a fock man for health, nor a condemn'd man for pardon, than fouls truly gracious do for Christ Jetus. My foul thirsteth for thee, faith David in Pfal. 63. 1. My foul thirsteth for thee, why, David, how doth your foulthirst fon God st why he tells you in Pfals 42. As the Hare panteth after the water-brooks, so doth my foul after thee, O God.

Now mark, firs, the poor Hart which is hunted by dogs, his nature, it is as it were all over on a flame, in a burning heat, and then it pants, and thirsts, and is ready to die for water. Now sayes David, As the Hart panteth after the mater-brooks, so doth my soul after thee O. God, Oh the vehemency here of

Davids

Davids thirst. And therefore he tells you elfe where; Whom have thin between but thee's and there is none I define on each w comparison of thee, Pfal 33. Do you defire none besides God? do not you delire your Wives, your Children, your Crown, your Kingdom? Yes thefe he defired in their places but the fe were nothing in comparison of Godel remember the faying of Martyn to and that asked him if he did not love his Wife and Children, when they wept by him? Lowethem? yes, (fays he) if all the world were Gold, and mine to dispose of, of would growing later live with them, whoughis were in aprifam; yer (fays he) in camparifor of Christ How whem not, Oh here was afpi thin Toble trail eracions do for Chwontiz

Chesies, we multured upon Father, and run over Mother, trocome to Christ. You know Relay in bloome to Christ, would go upon the bare water, rather than fail, the went upon the Sea to Christ, truly it was a dangerous passage, but truly Reterbore up excellently well while his Faith bore up, but when his Faith sank, then Bearinbegan to sink too. If he World is called a sea, in Daniel and the Revelutions, and we must go upon these Watersto Christ, and be fure to keep up faith, and then you will hold out; but if faith sails, you will be sure to sink.

Oh Sirst the Believers love is unfa tisfid like the Graves, pone but Christ, none but Chrift, faid the Mantyn and as aduftin Said, Ob Lord; take amon allo only give me thy felf. 4. Fourthly, Love is compared to Fire and is hathen thout vehement flame, in chap, 8.6. Nawbeloved, the Saints love to Christ, his not only compared to fire for its warming ing and beating; but for its kindling, and increasing, and burning, and flaming, While Iwas mufing, fayes David, the fire hurned, Pfall 39 36 What fire? Why the fire in his heart nor the fire on his host the And when the Apollins out to preach the Gospel, the fire date upon their Tongues ein Alth 248tm billiam belovedy As the Saints love is compared to fire in the Stripture; fo you shall find afflictions, and perfecutions, and perfecutors, and dangers, and thefe cruel things that accompany the poor Saints in this world, are called waters and floods, in Dan; o and P 6.60 and Macozu Buttwo Scriptures there are more than ordinary, in Rev. 17.15. there they be called waters, The wasensubich that Jame & where the Whore face, theyber Belapley and Multitudes, and Nations was Tingues, the Spirit opens it to our hands mand you have another full Scripture in Rev. 12. 15. Tis faid there of the Dragon, That he cast out much water like & flood fayes.

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flood after she woman. Now what is this flood here? Why this flood, tis bloody per-fecutions, and devilin superstitions.

Now beloved, How long hath the Draw gon been spewing out this water upon the Church, and wherefore is all this water thrown out? Why, 'tis to quench this fire that I speak of a but can they do it to No. alas, they may few till their eyes fly out of their head, and to no purpofe; Cant. 8. 71 Many waters vannot quench love neither can the floods drown in; all the bloody perfect tions and afflictions cannot quench love; and therefore let wicked men fend forthers many floods as they will just cannot drown the Saints love All the water that Saul and his party threw after David, did not quench this: No (fayes he) Though I walk through the Valley of the Shadow of death, yet will I fear noill, in Pfigg 4 Davidis not afraid to go by Deaths door arew ball a are bliow

And all the water that Hared and the Rulers threw after the Apolites, could ne-

ver quench their love, and various and various

Now beloved, You shall find, after the Apostles were whipt foundly, they went away rejoycing, and rejoyced in this very thing, That they were accounted worthy to suffer for Jesus Christ; and Heb. 10. They took joyfully the spoiling of their goods. And sayes.

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Tayes Paul, in Rom. 8, 29. Who shall separate us from the love of Christis, shall snibulation, or distress, or persecution, or famine? and the like.

Believe it Sirs, all these be trying things, and yet sayes he, Who shall separate us from the love of Christ? No, no, they cannot do it; there is nothing shall ever be able to separate us from the love of Christ; so that the Believers love is not made of such metals to be quenched by this flood, the Saints are all on a fire for Christ. And so we find that great Flood which Nero and Julian poured out upon the Primitive Christians; what, did it quenth the fire? I remember one of them said (sayes he) Had I ten beads, they should all off for Christ. And another, (sayes he) If every hair of my head were a man, they should suffer for Christ.

Alas, the poor Christians catch'd their torments like so many Crowns; and therefore the Scripture tells you, That many wa-

ters cannot quench love.

Now beloved, Put these four things together, and it is very clear, that the Saints love to Christ is vehement and strong; they will hang for him, they will burn for him, do any thing for him, suffer the greatest torments, rather than he should lose the least dram of Glory.

But

But you will fay, Why do all Christs

First, Because he deserves it:

Secondly, He commands it, it available

First Christ deserves our love; why do we love him? Why, he deserves it at our handstwere intenthouland times more than 'tis Beloved Itwas he that created us, 'tis he the fanctifies os, 'tis he that redeemed us, and loved os! 'twas he that changed our natures, and pardons our fins, twas he that made our peace, and pacified his Fathers wrathfor ps; and fatisfied his Fathers justice forus, and wrought everlatting rightcouf. nels for us; twas he that bore our crofs, that we might wear his Crown. He waded through a Sea of Sufferings to bring pardon to our fouls : and doth not this Christ deferve our tove? Oh infinitely, infinitely, And truly Sirs, the more Christ hathdone and fuffered for use the dearer should he be unto us.

fo he commands it; Christ deserves our love, so he commands it; Christ commands us to love him above life, above wise, above relations: Christ will have all, or none at all: Jesus Christ must weigh heavier than all Relations, in the ballance of our affections, he commands us to love him above all.

Appli-

are to come :

Application, I now proceed to the Application of all to our felves, which is the third thing in order to be handled, and I shall make three Uses of it.

poor food the first Her First, For Consolation. Secondly, Examination. Thirdly, Exhortation,

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things, but thy tweet mings are to come; First of all, Isit fo that Christ loves us with an everlaiting and a never-dying love? Why then here is comfort for you who are his people. I speak only now to fuch ; Comfort ye, comfort ye; comfort ge my people fayes Good If a at a And fays Cheff. John 14:1. Let not your boures be troubled: Christ would not have his poor Saints moubled and fays the Apostle, Rejoyer evermore Thef. 3.17. Rejoyce evermore & Alashow can we rejoyce when men villific when when men reproach us, So abuse us, and perfecute us, how can we rejoyce de Butido bubliark what Christ faith, Mat. 9: 17: Bleffed and ye when men fhatt revite you, and perfecure you, and freak all manner of evil against you fally for my Names fake. Mark, biofiedacis goes in the first place; Bleffeit arriyon whenemen fall coole you, and per focuse young BH quar Oh Sirs, "tis matter of bleffedness, and there-MOTIO

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therefore be not cast down: You know what was faid of old, In the world you Shall have tribulations, but be of good cheer, I have overcome the world, John 16. the last verse. O poor foul, this is all the Hell that ever thou shalt have, therefore be of good chear; here thou hast thy bad things, thy good things are to come; here thou halt thy bitter things, but thy fweet things are to come; here thou haft thy prison, but thy palace is to come; here thou half thy crofs, thy crown is to come; here thou hait thy rags, thy robes are to come; here thou haft thy forrow, thy joy is to come; here thou haft thy Hell, thy Heaven isto come; after the eup of affliction comes the cup of falvation: The fweetness of the Crown which shall be enjoyed, will make amends for the bitterness of the Crofs which may be endured. One paffing by a place where a cross lay on the ground, hecaused itto be reard up, and found much righes and treafures under it Oh Sir, under your great troubles lie your greatest treasures, patience for fortow; the feed of forrow on Earth, shall reap a golden crop of joy in Heaven: they that fow Holiness in the feed time of their lives, thall reap Happiness in the harvest of Eternity. Oh Sirs, never think to have an end of your forrow, what

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possible tells us, Our light afflictions, which are but for a moment, work for us a far more exceeding and evernal weight of glory. Alas! what is a dram of reproach to a weight of glory: O what is a short moment of pain to eternity of pleasures? And therefore, saints, be of good chear, here is comfort for you, your best dayes are to come, you are ubjects who are beloved entirely, cordially minitely, with an enduring love.

Ufe 2. For theuse of Examination; is it o, that the Saints love to Christis vehement and strong I why then, I befeech you namine, and try, and fearth your felves, low do your pulses beat after Christ? O hat you would but examine your selves, hat you may know whose you are while you live, and whither you firall go when you die, and what will become of you to eternity. O his, are you fick of love? that was the first: do you love Christ? are you fick of love to Christ? For the Lords fake, firs, examine and try, and fee whether you be fick of love to Christ; 'tis to be feared, there's but few in the world fick of this difeafe: many are fick for honours, that are but rattles to still mens ambitions; many are lick for gold & filver, which

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which is but a little shining dirt; many men are sick for blood, who eas up the Lords people like bread; God will lay on them the hand of vengeance, who lay on his Saints the hand of violence; many are sick for superstition, and the humane traditions of men, which instead of bringing their souls to Heaven, will beguile them of Heaven; many are sick of their, sufferings, alas, who needs fear the, Cross that is sure of the Crown but O how sew are there that are sick of love to Christ? how many are there in this Congregation, that are sick of love to Christ? For the Lords sake do not deceive your selves, you see the Sponse was ready to swoon, and faint, and die for Christ.

Secondly, Her love was as strong as death, nay stronger than death; is your love so? Q foul, can thou endure a prison for Christ, burning for Christ, hanging for Christ, for-saking all for Christ, as Peter did? O firs, for the Lords sake look to your selves, there are many profess love to Christ in words, but more that deny him in their works, God was never more in mens mouths, and never less in mens lives. Beloved, is your love like the grave, never satisfied? Dost thou cry out more for Christ, oh give me Christ,

Christ, and take the world who will? Is this flame in your souls? For the Lords sake try your selves, deal cordially with your poor souls.

Now beloved, I have given you a tafte of true fireere love, and bleffed are they who cast their love into the sweet bosom of

then you that be happy for

their Maker.

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Use 3. I shall now close all with a word of Exhortation, Well firs, if I should preach here till to morrow morning, what can I fay more to you to make you to love Christ? He's most lovely be's alroyether lovely; thereforclove Christ, love Christ: All causes of love are in him, there may be particular caufes of Love in men and Angels, but I fay all causes of Love are in Christ: oh Sirs, love Christ, for if you do not, there is a dreadful curse pronounced against you: there is no Heaven, no happiness, no crown, without Christ; for in him doth all fulness dwell, and all the Treasures of wisdom and knowledge are in Christ, and the Father gives forth all his loving kindness through Christ. Beloved, is it not better fwimming in the Water-works of Repentance, than burning m the Fire-works of Vengeance? one of them you must : there's no coming to the fair

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fair haven of glory, without failing through the narrow strait of repentance: and therefore say what you will, unless you believe in your Saviour, your souls will be miserable for ever; and therefore consider of what I have said, and the Lord give you understanding in all things. Love Christ more than ever, more than all, and above all, and then you shall be happy for evermore.

Christ is a King, Priest and Prophet; a King for Government and Rule, a Priest for Sacrifice and Intercession, a Prophet for Preaching and Revealing the Secrets of his Fathers Bosom.

Canticles 5. 16.

B Eloved, you know how far we proceedBed the last Lords Day. I finished the
sixth particular, wherein Jesus Christ, the
King of Kings, doth surmount and excel all
other Kings, and it was thus: Jesus Christ
loves all his subjects, and all his subjects
love him: And I shewed you the wonderful
love of Christ to his Subjects, and his Subiects

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As ful jects love to him, in many particulars: I now proceed to other particulars, wherein Christ excels the Kings of the earth.

7. Seventhly, Jefus Christ makes all his Subjects, his Subjects do not make him ! by him were all things created that are in Heaven, and that are in the earth, Col. 1. 16. by him, by whom? by Jefus Christ, by Christ were all things created. He was in the world. and the world was made by him, and the world knew him not, John 1. 10. fo in the 3. verfe. All thing's were made by him, and without him was nothing made. There was not any thing made without Christ, and all things were made by Chrift. Now firs, there's no King in the world, but first, either God from Heaven did tell the people that he would have fuch a one to be King, or he was made by the people at first; pray mark, their Office is in-deed venerable: what is the flesh of one man more than anothers? And therefore Diegenes told Alexander the Great, There was no difference in the Grave, between the bones of his father Philip, and the bones of the meanef ones : fo that the Kingly power was by the people at first; that is, men agreed amongst themselves, that such an one should be King over them.

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Beloved, if earthly Kings could give beings to their subjects, I confess their right over them would be very much ; but indeed their subjects in a sense do give being to them. The subjects are not made for the King, but the King for the fubjects; a Kingdom is not made for the King, but the King for the Kingdom; but now Jefus Christ he creates his subjects, he makes his subjects; and gives being to his subjects: in him we live, move, and have our being, Aits 17.28. Our King gives us our being; he gives us a three fold being : Our first being in the state of Nature, our second being in the state of Grace, and our third being in the state of Glory. This is the feventh thing wherein Jesus Christ excels all other Kings, hemakes his subjects, which none else can do.

8. Eighthly; Christ is the richest of all Kings: Ohdirs, he is rich in love, he is rich in knowledge, rich in goodness, rich in wisdom, rich in grace, rich in glory, he is as rich as the Father himself; the riches of the Deity are in him, in him dwells the fulness of the Godhend bodily, Col. 2.0. Mark Sirs, in him there dwells a sulness of what? why of the Godhead; and not only so, but it dwells in him bodily. Alas, Sirs, what are Princes single Crowns, or the

the Popes triple crown, to Chris many Crowns: Christ hath not one, or two, or three Crowns, but many Crowns upon his Head, Rev. 19.12. His eyes were as a flame of fire, and on his bead were many Crowns; Christ is richer than any king, nay ric er than all the Kings in the world, for he is Heir of all things, in Heb. 1.2. He is the

great heir of Heaven and Earth.

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The Spanish Ambassadour coming to see the Treasury of St. Mark at Venice, which was fo much cryed up through the world for a famous Treafury, he fell a groping of it, to find whether it had any bortom, and being asked the reason of it, fayes he, My great Mafters Treasury differs from yours in this, his bath no bottom, as I find yours bach, alluding to the mines of the Indies. But alas, what is the proud Spaniards Treafure to Christs Treasure, and what are his mines to Christs mines? What are all the jewels and diamonds, & crowns, and fcepters of all thekings of the earth to Christ? the whole Turkiff Empire, fays Luther : is but a cru t that God throws to dogs, which is a great part of the world indeed; but tis no more than a bone or crust, which God throws to dog . Oh firs, Christs riches are so many they cannot be numbrid, they are to precious they cannot be va'ued,

To great they cannot be measured: 'oh the infinite riches of our King! Christ is a mine of gold, in which we must dig till we find Heaven.

O. Ninthly, Chirift excells all other Kings in this too, he's a King whose power is absolute over all nations, and people, and Kindreds, and Tongues. Now, Beloved, though earthly Kings have a great power, yet not an absolute power to doe what they lift. And certainly no subjects are bound so far to the humours of men, that they shall co what they lift, there's no absolute power that one man hath over another: But now the power of Christ its an absolute power, his will is a law, no man's will in the world is sufficient to be a law, but the will of our King is sufficient.

who rules over the fouls and confeiences of men, over the wills and hearts of men; other Kings may rule over the effates of men, over the bodies of men, but not over their confeiences. Now this is Christs glory which he will give to no other; Christ by his power is able to subdue the wills of men, and the hearts of men, though never so stubbern and stout before. All the power in the world cannot do this; If all the

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Kings and Princes and Emperours in the world were put together, they were not able to fubdue the heart of one poor man: they may beat his body, afflict his body, torment his body; but as for his heart, I fay all the Kings and Potentates in the world, nay, all the Ange's in Heaven cannot subdue the heart of a poor sinner; and this is the glory of Christ that he can doe this. Heart-work is Gods work; the great Heart-maker must be the great Heart-breaker; none can do it but he.

11. Eleventhly, Christ is a King that hath no need of any infruments, he makes use of them sometimes, but he needs not any Alas, Sirs, what can the Kings of the Earth do without inftruments? How can they govern their king doms without instruments? They must have this instrument here, and the other there, or elfe farewel Crown and Kingdom quickly. But Jefus Christ hath no need of any, he can doe any thing by his own power; by himself hede stroyed Pharaoh and his great host in the red Sea, Exed. 14. By himfelf be overibrew Feriche that great City, Josh. 6. By himself he smote that great Army of a than and thousand men, the greatest Army that ever we read of, Chron. 14.6. By himself he overthrew Ammon and Moab and Mount Seer,

Seer, who warr'd against Judah, this now

he did by himfelf.

Secondly, fee what he hath done by weak means; by weak means he functe the kings about Sodom, even by Abraham and his poor family, Gen. 14. By weak means he overthrew that mighty army of the Medianites by Gideons 300, Judg. 7. By weak means he destroyed great Goliah, even by David; and great Sifera by a woman. By weak means he destroyed a Garrison of the Philistines, even by Jonathan and his Armour-bearer, 1 Sam. 1.14. Now this he did by weak means, and much more.

3. Now thirdly, see what he did contrary to means; Why, contrary to means he delivered the three children from burning, being in the sire, Dan. 3. Contrary to means he delivered Jonas from drowning, being in the sea. Contrary to means he preserved Daniel from devouring, being in a den of lyons. Contrary to means he kept the Israelines from being drown'd being in the sea; I say this he did contrary to means. And I might she wyou what he hath done by contrary means, but I passe that, so that you see our King hath no need of in ruments, and therein he wonderfully excels all others.

12. Twelithly, Christ is a King who will

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will overcome and subdue all our Enemies, all our Enemies within us, and all our Enemies without us, our King will subdue them all.

Our Enemies are very many, and very mighty, high in power, and high in pride, and we are very weak; we may all speak in Davids words, 2 Sam. 3. says he, I am this day weak, though anointed King. How? David, weak to day, and yet made a King to day? Tes, says he, the Sons of Zerviah are too bard for me.

Why, Believers, you are all Kings in a spiritual sence, you are Kings Elected, Kings in a Disguise; but yet poor hearts, you are weak, though you are Kings Elected, the Sons of Zerviah are too hard for you.

Why but Sirs, Jesus Christ is King of Kings, King above all Kings, and overall Kings, and be must reign till he hath put all his Enemies under his feet, in 1 Cor. 15.25. Mark, he must Reign, he must of necessity, God hath spoken it, till he hath put all his Enemies under his Feet, not only some, but all.

Oh this is good news to Stints, excellent news, what King can do thus but Christ? what King can put all his Enemies under his feet? What earthly King can subdue all

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their own, for the most flourishing Kings that we read of have fell before their eneraies for want of strength; Richard the third cried out in his distress, A Kingdom for a Horse; and yet all this could not save his life.

Alas, alas, the most flourishing Kings have been so far from subduing their subjects enemies, that they cannot subdue their own; but jesus Christ can subdue all his enemies, He hath all power in heaven and Earth given to him, in Mat. 28. So that if he speaks the word, all his enemies are overthrown even in a moment.

furmounts all other Kings in this, he is a King that gives his subjects the richelt and best gifts of any other King whatsoever, in John 10.28. My sneep, sayes he, hear my write, and they know me, and they follow me, and I give to shem eternal life.

The wife God that he may invite and encourage poor fouls to holiness of life, fets before their eyes the recompence of reward; that if the equity of his precepts do not prevail, the excellency of his promifes may; he would fain catch men with a goldenbair.

Abra

Abrahams servant gave Jewels of filver and Jewels of gold to Rebecca, that he might win her heart over to Isac, in Gen. 24.

Oh the jewels, the excellent jewels that Christ gives to poor souls to win their hearts unto him ; Christ gives us richly all things to enjoy; what can we delire more?

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Alas, the men of the earth give but poorly and penuriously, but Christ gives richly, Christ gives freely, ho man in the world gives fo freely as Christ Christ gives frequently, every day, every hour, he scat-ters jewels to poor souls. The great King of Perlia gave two of his Courtiers, to the one a golden curs to the other a kils, and he that had the cup complain'd to the King that his Fellows kils was better than his golden cup.

Oh Sirs, Christ doth not put us of with a cup of gold, but gives us thekifs; he gives the best gifts to his best beloved ones, he gives his best love, his best joy, his best

peace, his belt mercies.

Oh where is there a King like this King? alas, earthly Kings may give great titles, or a place in the Court, and the like, they may give a title to day, and a halter to morrow, as in the case of Haman; he may D 4 finite Agains

finile to day, and frown to morrow; kiffe to day, and kill to morrow; but Christ doth not so, he gives the best of every thing, the best of his love, his best blood, not the blood of his singer, but the blood of his heart.

Oh firs, how far doth Christ excel all others in giving to his subjects the best gifts. Oh firs, what a gift is heaven, what a gift is pardon of fin! I wonder what king can give his people such gifts; and herein the Lord Jesus infinitely excels all others.

14. In the last place, Christ makes all his subjects free, there is not one subject that

he hath, but is a free man and woman.

There are fome things that Christ frees us from, and some things that he makes us free of; some things he frees us from, and what is that? Why that which if we were not freed from, would undo us to all

eternity.

First, He frees us from the curse, the cursed eurse: if Christ had not freed us from the curse, we had lived curiedly, and died most cursedly, and been damned for ever; but Jesus Christ hath freed us, in Gal. 3. Stand fast, says Paul, in the liberry wherewith Christ hath made you free, and in John 8. If the Son make you free, then you are free indeed.

Again,

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Again, he frees us from the guilt of fin; our pride would damn us, our covetous-ness would damn us, our unbelief would damn us, had not he freed us from the guilt of fin; but Christ frees his people from this.

Again, he hath freed us from the power of the Devil, infomuch that the Devil hath nothing to do with us, in Alt. 26, and he frees us from the flames of hell, the torments of hell, from the pit of hell; Christ hath cur off the intail of hell and damnation, in 1 Thes. I.

that is, Christ he hath freed us from the

flames of hell.

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Again, Christ hath freed us from slavery, from bondage, from the yoak, in Gal. 3. r. Stand fast in the liberty wherewith Christ bath made you free, and be not again intangled in the yoak of Bondage. We are no more strangers and forreigners, but sellow-citizens with the Saints, and of the houshold of God, in Ephes. 2. 9; And Christ tells us himself, in Mat. 11, the last verse, My yoak is easte and my burden is light; here we have burden upon burden, yoak upon yoak; but sayes Christ, My yoak is easte and my burden is light, Christ hath delivered us from slavery, we are not under the:

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law, but under grace, these things we are freed from.

And there are other things we are made free of, and that in Heaven: we are all made free men and women of the new fernsalem, and we may trade there, and have as good right there as any other Saints; we are Fellow-Citizens with the Saints, free men of Heaven, not only of Heaven, but of all the promises and all the priviledges that the Saints enjoy.

Now is not this a wonderful mercy that our King hath done for us? he hath freed as from all those miseries which would ruincus for ever; and made us free of all the excellent priviledges whatsoever which

poor fouls can enjoy.

Now, oh, how far doth Christ excel all other Kings! the rulers of the earth they may perhaps lay heavy burdens upon the confeiences of men, and bodies of men, and the estates of men; but Christ layes no such burden upon us, no, Christ hath made us free, and no people so free, because Christ hath freed us upon the Cross; Christ bought it dear enough, it cost him his best blood, his noble blood. I might name more particular, wherein Christ excels all other Kings, but I think these are very sufficient to demonstrate it.

vord of Application, and to shall finish this second title, King of Kings.

First, Is it so that Christ is three-fold. King, as I have shewed you, and he is a. King that doth so far surmount all the Kings. of the earth?

Oh then how ever the world goes, here: is comfort for Saints, that they have fuch a. King.

Oh what a mercy is this, what a comfort is this to the Lords people, that Christ is a King above all Kings, and over all Kings, and must reign till be bath put all his enemies under his feet! all his enemies must be brought down and made his foot-stool.

Now this should comfort the people of God, and teach them to wait Christs leifure, and let him alone; some earthly kings would do great matters, but they want power; but Christ wants no power, for all power is given him in heaven and earth.

Now, Sirs, did you really believe this, that all power is given to Christ, certainly it would be a cordial to revive you in the world of times, and saddest of tryals. He who is our Saviour, he who is our Head, our Brother, our Friend, is King of Kings.

Oh firs, This Dectrine of Christs kingly,

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power, it is a very sweet Doctrine to the members of Christ: and I befeech you let these considerations which I have laid before

you, bear up your spirits.

I have shewed you with what an entire love Christ loves his subjects, he is King of kings, and can do any thing without instruments, he needs none to help him do his work, he can if he pleaseth, inable the most despicable creatures, as slies and frogs, and caterpillers, and grass-hoppers to do his work; Therefore let these considerations take the impression upon your souls. If a man should tell you your brother or sister beyond the Seas were advanced to great honour, as sospeph when he heard his father was alive, Go, sayeshe, and tell my father of all my glory and greatness in Egypt, he'l rejoyce at it.

Now I have told you a relation of the excellency of Christs kingly power; and therefore let this quiet your spirit, be still says the Lord, and know that I am God, in Pfal. 46, 'Tis enough for you to know that I am God; therefore be still, consider what

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I have one word to fay to the Saints, and another to Sinners.

First to Saints; If it be so that Christ

is King of kings, King above all kings, and

overall kings.

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Oh then you who are the people of God, you who are near and dear to him, upon whom, and in whom Christ is formed and stampt, Oh that you would give all the glory, and praise, and honour to Christ, study to advance his same, He bath called mout of darkness into his marvellous light, saith the Apoille, to shew forth his praise. Oh firs, this should be our great endeavour. Oh that you who pretend friendship and love to Christ, would endeavour in your places to advance Christ!

Secondly, a word or two to fuch as are none of the subjects of Christ. Let me exhort you to believe in Christ, embrace him, receive him, to lay hold upon him, to be one with him, or else thou wilt one day cry out as that king did in distress, Ob, a kingdom for an Horse, a kingdom for a Christ. Oh thou wouldst give ten thousand worlds, if thou hadst them to give,

for a part in Christ.

Alas, finner, what is the reason that Christ is no more in thy esteem? thou wilt part with Ebrish rather than part with thy swearing, and drunkenness, and sithiness; O this is sad, There is no other Name under beaven whereby we can be saved; he is the desire of

all Nations, and we can never be happy without him; and therefore, for the Lords fake, Sirs, as you love your fouls, lay hold upon him, that he may be the Saviour of your fouls, the joy of your hearts, and your all in all. For the Lords fake, Sirs, confider of it, you that do yet fland out against Christ; Oh, that I could but tempt you into Christ, Oh that I could prevail with you to love Christ, and to have strong defires after him.

Alas, Sirs, if you do not believe and part with all your iniquities you must part with Christ at last; and what a sad parting will that be, to part with God, and Christ, and Heaven, when thou shalt come to know what thou hast lost by hugging thy darling corruptions? Oh what a sad condition will it be! and therefore, I befeech you think of it in time, and believe in your sayiour, that your souls may be saved in the day of Christ.

find worlds, if their hadfi thear to glass for a part in Christ.

Afas, finner, what is the reason that Christis no more in thy esteem? thou wilt part YTHERM rather than part with thy fusaring, and drunkenness, and fithings; O this is sad, There is no other Name ander beauch whereby we can be such; he is the desire of

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Mighty God.

Canticles 5. 16.

He is altogether lovely.

Doct. That Jesus Christ is infinitely and superlatively lovely:

I Finisht the fecond Title which is given to Christ in Scripture, King of Kings.

I now proceed to a third, and that is, Mighty God; one of Christs Titles is The Mighty God. You have it in Ifai. 9. 6. he is

there called, The mighty God. Will Live

Beloved, I have the wed you from the fecond Title, that Christ is a great King, a King above all Kings, a King over all Kings, and the King of Kings, and that his Laws are most Equal, his Subjects most Happy, having no other Tax laid upon them, than Love and Fear. But now this Title holdeth him forth, not only as a great King, but as a great God, before whom.

all kings and kingdoms are but as a little drop, or a small dust, Isa. 40. From this Title, The Mighry God, I shall lay down this Proposition, That Jesus Christ is true and perfect God.

That Jesus Christ is true and perfect God, that is the point which I shall insist upon.

There are two forts of people in the world that deny my Doctrine, who deny the Deity of Jesus Christ, who say the second person in the Trinity is not God.

First, The unbelieving Jews. If Christ had come as the Fews dreamed, as a great Monarch treading upon nothing but Crowns and Scepters, and the necks of Kings, and had had all the Potentates of the earth to attend his Train: I fay, had Christ come in this worldly glory, and pomp, and power, then it may be the Jews would have believed on him, may be then he should have been their God: But now, Beloved, because Christ came poorly, and meanly, and made himself of no reputation, and took upon him the form of a servant, as the Scripture faith, Phil. 2.7. He took none of this gallantry, none of this bravery upon him but made himselfiof no reputation, and therefore the Jews flighted him, and difowned him. The Turks mock us at this day with our crucified God; Oh, fay they, you Wordown God,

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Worthip a crucified God; and fome of the Heathens faid, They would not believe in a hanged God. O bleffed Jefus, thus art thou reproached & despised by the unbelieving world, because thou camelt poorly, and diedit shamefully for our fins. They who despise the death of the Lamb, shall surely feel the wrath of the Lamb. They who turn away their ears from hearing Christs voice now, Chriff will turn away his ears from hearing their cries then.

Secondly There be others that deny the Dei f Christ, and they are some seditious ones in this Nation, who fay that Christ is but meer man, and that every Saint is as much God as Christ: And forther, they fay that to equal Christ with Ged is high blafphemy. They that will not own Christ at his first coming, Christ willnot own them at his fecond coming : they that will not obey the truth of God revealed from heaven unto them, thall fuffer the wrath of God revealed from heaven against them.

Oh ye Blasphemers, ye fay, the Son is not God, the Father faith, he is God; now who fpeake true, God or you? Let Godbe true, and every man a lyar.

That it is fo, I shall give you most clear proof, express Scriptures speak it forth,

that

that Jesus Christ is true and persent God Titus 2, 13. fayes the Apostle there, Law. ing for the bleffed hope, and glorious appeanot only called God, but Great God. Oh Saints, he that came from Heaven to make us Rightcous, will also come from Heaven to make us Glorious : Looking for the bleffed hope, and glorious appearing of Jefus Christ. Not only for but Christ is also called Mighty God, 1/4.6.9. Wonderful Counfeller, the Alighty God, Nay, not only Mighty God, but again, Godbieffed for ever; Christ is God blessed for ever, Rom. 9 5. Not only God blessed for ever; but the true God, John 1, 200 Jelus Christ is there called. The true God Not only the true God, but a Gad for ever andever Heb. L. 8. Mark there, unto the Son he faid, Thy Throng, is for ever and ever. The Eather he calls the Son God himfelf ; and therefore well may wealthro theis O.N. he said, Thy Throne, O God is for ever and ever. Thus you fee the Doctrine fully proved, that Jesus Christ is true and perfed God om intel av But, beloved, because the Deity of Christ is fo much quellioned at this day, and this being one of the ferious and chiefelt points in Divinity, therefore I, thall-give Nou some Consideratione or Dewonfrations, or Arguments to fortific you against this great Error before named.

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first, that Jesus Christ is true and perfect God; he is for time conternal, for Nature co-effential, for Dignity co-equal with the Father.

First, For time co-eternal, Joh. 17. 5. O Father, glorify thou me with thy self, with that glory which I had with thee before the world was. You see here, firs, Christ was before the world was, Christ was from everlasting, from the beginning, Prov. 8.23. speaking concerning Christ, I was see from everlasting, from the beginning, before ever the earthwes.

And therefore Christ is called the overlasting Eather. Isa. 9.6. So in Rev. 1.8. Christ there speaking of himself, sayes he I am Alpha and Omega, the beginning and the ending, which was, and is, and is to come, the Almighey. Mark, firs, Christ is the same before Time, in Time, and after Time: which was, and is, and is to come. Now, Beloved, none can be Eternal but God, but Christ is Eternal, and therefore he is God, and co eternal with his Father.

Secondly, He is for Nature co-effensial; I and my Fasher are one; faith Christ, John 10. 30, So again, John 1.3, 7. There are three bear record in Heaven, the the Father, the Word, and the Spirit, and these three are one. Mark here, they are one, John 14. 8. When Philip desires to see the Father, Shew in the Father, and it is enough, says Christ in the g and 10 verses, He that hath seen me, bath seen the Father; How so for I am in the Father, and the Father is in me. So that you see Christ is more than meer Man, he's one with the Father. Oh, Sirs, he's the Osin sewer, the Godman; if you make the Son meer Man, you must make the Father so too.

Thirdly, he is for Digniey co-equal with the Father, Phil. 2. 6. Who being in the form of God, thought it no Robbery to be equal with his Father. Christ thought it no Diminution of his Fathers Glory, to be equal

with his Father in Glory.

And you shall further find that all the honour which belongs to God the Father, the Father hath commanded us to give it to the Son. You have a full Text. Fob 5.

23. That all men should known the Son even as they bonour the Father; For he that honoureth not the Son, honoureth not the Father. Therefore 'tis clear to every eye, that Christ is for Dignity co-equal with the Father: For the Father hath commanded us to give the same honour to Christ which is due to him; so that 'tis no

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blasphemy at all, certainly, to equal Christ with God, for in him are the riches of the Deity, & the fulness of the Godhend dwells bodily in him, as you may see, Col. 2.9. This is the first Argument; he's for time coeternal, for Nature co-effential, for Dignity co-equal with the Father.

Secondly, I shall lay down this Argument to prove the Diety of Jesus Christ; consider the work of creation; surely he that made Heaven and Earth must needs be a God, you will yield to this, for sayes the Lord himself, All the Gods that have not made Heaven and Earth, shall perish from the Earth and from under Heaven, Jer. 10. 11.

But now, beloved, Jesus Christ made the Heavens and the Earth, and all things therein, and therefore he is God: See a few Scriptures for this, John 13. All things were made by him. Mark, this is by Christ, all things were made by him, and without him was nothing made that was made, Col. 1. 16. By him were all things created in Heaven and Earth, visible and invisible, all things were made by him, and for him. So again, John 1. 10. He was in the world, and the world was made by him and she world knew him not. Now, beloved, had Christ been less than God, he could

not have made Heaven and Earth, and therefore he is a God of Glory, the great God that now fits upon the Throne; for he created the Heavens and the Earth, and

all things therein.

adly. That Christ is the true and perfect God, appears, if you consider the works and miracles which he did in the days of his flesh; here is another un-answerable Argument to prove the God-head of Jefus Christ. The winds and the Seas Obey him, the Devil came out of the possessed, the blind rescived their fehr, the Lame walked, the deaf heard, the dumb Spake, Lepers were cleanfed, the dead were raifed, the fick were healed. Oh, who could do this but a God, as you may fee, Mat ! I 1.5? But you may fay, the Apostles did great Miracles, and yet were no Gods, Why, it is true; they did great miracles, but in whose name did they doit and by whose power and firength did they do it? wasit in their own Names, and by their own power?

No. Beloved, they themselves consess the contrary. Alts, 12. 13. They tell you, It is not by their own Pamer, but in the Name and Power of Jesus Christ; so in Alts 4. 10. We do it in the Name of Christ. So that, Beloved, this is a strong Argument to prove the Deity of Christ; they did great

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miracles in his name, and by his power his Disciples did great miracles. And with this Christ satisfied the Disciples of John, Go and tell what things you hear and see, haw the Lame walk, and the Blind receive their fight, go and tell John. Now, I say, these great things could be done by none but a great God, and therefore Jesus Christ is not only the Son of Man, but the Son of God, even God blessed for ever.

But Fourthly, confider Divine Worthip is due into Christ inow, you know wor I ship is proper only to God Worthip him that made Henven and Earth and the Sea, said the Angel, Rev. 14.7. Worthip only is proper to God alone.

Now, beloved, all the Acts of Worthip that belong to God the Father, are given to the Son Jefus Christ, both Angels and men are commanded to worthip him as well as we, Heb. 1.6. Let the Angels of God worthip him, and in Phil. 2, 16. That at the name of yells everyknee should bow, of things in Heaven and things on the Earth. Mark, Sirs, things in Heaven, as well as things on Earth, must worthip Christ, and Christ himself says, Joh. 14.2. Te believe in God, believe also in me; Mark, Sirs, speaking to those that believed in God, says

says he, Te believe in God, believe also in

Now, beloved, we are Commanded to pray to Christ, to glorisie Christ, to believe in Christ, to benour Christ, and worship Christ, and therefore the Saints have prayed, Lord Jessur receive my Spirit; as Stephen did so that you see worship is due to Christ both from Angels and men, and therefore he must needs be God.

of the coming of Christ, under the Old Testament. No fooner was man fallen, but Christ was promised. The seed of the Woman shall break the Serpents head. All the Prophetssore told of the Mossiah, Isaiah, Jeremiah, Hosea, Daniel, Malachy, and the rest of them, ow falsly he should be accused, and how basely heshould be used; and this will be enough to condemn the unbelieving Jews, and make them speechless in the great day of account.

I might give you the fayings of the fame Prophets, but you may, find them your felves; fearch the Old Testament, and you will find them all speak more or less of Jesus Christ. Thus have I clearly proved, by express Scripture and undeniable Arguments, that Jesus Christ is true and

perfest God.

I proceed to the Use and Application of it to our selves.

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Ofe. The first Useshall befor Information; if it be so, that Jesus Christ is true and persect God, then, though this be a strange truth to some, yet it is a sound erneb: though the Mystery be deep, yet the Divinity is true, that he who made man became man, suffered by man, and for man: Without controversie, says the Apostle, great is the mystery of Godliness. What is the matter? God manifested in the stefs, I Tim. 3. 16. Without controversie, without all doubt, a great mystery, says the Apostle, God manifest in the stefs.

The Schoolmen compare the Incarnation of Jesus Christ to a garment made by three Sisters, and one of them wears it. So all the three persons in the Trinity had a hand in the garment of Christs slesh, but the second person He wore it, He was God manifest in the slesh; and this is a great mystery

the flesh; and this is a great mystery.

And truly Sirs, it is a great mystery, for happiness to become a curse, Gal. 3. for him that made the Angels, to become lower than the Angels, Heb. 2. for the Creator to become a Creature: for him that had the riches of all in him, to become poor; on this is a great mystery, that he whom the Heaven of Heavens cannot contain his

E

glory,

glory, should be wrapt in the rags of flesh, that the great God should take upon him a piece of earth, that he who hangs the earth upon nothing, should hang upon a Cross, between two Thieves, truly a great myflery; that He who rules the Stars, should fuck the breaft; that He who thunders in the Clouds, should be cradled in a Manger, Oh a great mystery; that Abrahams Lord should become Abrahams Son; that the God of Abraham, should take upon him Abrabams feed, what a mystery is this? he was conceived in the bowels of his Mother, that he might be received into the bosom of his Father. Therefore, faith the Apostle, Without controversie great is the mystery of godliness, God manifest in the flesh. Gods Son became mans Son, that we poor mens fons might become Gods fons.

perfect God? My second inserence is this, That Jesus is a precious Christ; he is honey in the mouth, beauty in the eye, joy in the heart, and musick in the ear. Let, all their money perish with them, who esteem all the gold in the world worth one dayes society with Fesus Christ, said that great Marquess

when he was tempted with money.

Oh, Sirs, Christs members are the hapriest, Christs comforts are the sweetest

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Christs reward is the highest, Christs precepts are the purest, Christs glory is the greatest, Christs love is the truest, Christs riches are the most precious. He is the Glory of God, the Paradise of Angels, the Beauty of Heaven, the Redeemer of men. In Heb. 1. 3. He is there called, The brightness of his Fathers Glory. He is the rich Jewel in the Cabinet of glory; he is that sparkling pearl, whosoever hath him cannot be poor, and whosoever wants him cannot be rich.

Thirdly, if Christ be true and persect God, then Christs members are the greatest and hapiest: Christ is God Almighties only Son, Believers are God Almighties only Daughters. You read of Gods Daughter, in Psal. 45. Christ is the King, Believers are the Queen; Christ is the Bridgroom, Believers are his Bride: Christ is the Lamb, Believers are his Wise, Rev. 21.9.

What shall I say? The Angels in glory are in a very glorious state, and yet let me tell you, believers in Christ be higher than Angels; they are Servants, we are Members; they be the friends of the Bridegroom, we are the Bride; they have their personal glory, we have the same glory for substance with Jesus Christ, Joh. 17. The glory which thou hast given me, says Christ, I have given them.

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Be-

Believers be nearer the throne than Angels, and this doth wonderfully speak out, that we are higher than the Angels, in Rev. 5. The four beasts are nearer throne than the

the Angels.

Oh, beloved, how are believers advanc't' how high are we become, poor dust and ashes, to be above Angels! And this is the great happiness which we get by Christs assuming our nature for the salvation of our fouls.

Again, Christs members be not only the greatest, but the happiest; our renewed condition is as good in Christ, as it was bad in Adam.

Oh, firs, we were not more curfed out of Christ, than we are blessed in Christ; Christ is as full of life, as Adam was full of death; Christ is as full of sweetness to us, as Adam was of bitterness to us.

Truly fond, if thou canst say Ehrist is thine, I will speak next, and say, Soul, thou hast that which is more worth than a Kings ransom, that which is more worth than all that which the devil promised Christ, when he shewed him all the king doms of the world.

There is no condemnation to them who belong to Christ Jessus, says Paul, Rom. 8.1. There-

fore they are happy.

But fourthly, is Christ Jesus true and perfect God? then we infer from hence: that Gods love and good will to mankind

was very great.

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That Jesus Christ should come from Heaven to take our Nature, that we might be partakers of the Divine Nature. Christ took upon him our shame, that we might be partakers of his glory. One drop of his blood is more worth than a sea of ours, and yet he died our death, that we might live his life; he suffered our hell, that we might enjoy his Heaven.

Oh how infinitely did he love us? He endured the forest pains, that we might en-

joy the fweetest pleasures.

The Scripture tells us that he came leaping, he came with such a good will, he came leaping. As you know when a man goes leaping, you may know that it is with a good will; he came leaping and skipping, Cant. he came leaping upon the mountains, and skipping on the hills. Leaping, says Gregory. How so? why says he, from the throne to the womb, from the womb to the cradle, from the cradle to the cross, and from thence to the throne again; this was his leap.

Oh firs, oh firs, how much did this Jefus fuffer for poor believers; he was hang'd

E 3 upon

upon the Crosse in Mount Calvary, that we might sit upon the Throne in Mount Sion.

2. Use. Secondly by way of Exhortation. First, to sinners, to unbelievers, to grace-lesse persons, I have a few words to say.

Oh firs, oh firs, me thinks I cannot but do towards you as Christ once did towards Jerusalem, when He came night he city He wept over it. Truly sinners, your state is a weeping state, your state is a miserable state you lie open to all the wrath, all the vengeance, all the curses under Heaven. O poor miserable sinners, cannot you pity your selves? the Lord of Heaven pity you.

Did Jesus Christ come from Heaven to you sinners, and will not you come out of your fins to come to Christ? Did Christ come from his Fathers bosome, and lest his Throne, and Crown, and all his glory to come to the poor lost world, and to die and suffer here for poor lost sinners, and what, sinner, will this make no impression upon you? Let me tell you, sins, Christ came into the world, for no other end and reason, but only to die for poor sinners. It was the great design of Christ to save poor sinners.

Sirs, if you will not credit me, look into the Scripture, and then furely you will Ł

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believe it, 1 Tim. 5.16. This is a faithfull faying, faith the Apostle, and worthy of all acceptation, that Jefus Christ came into the world to fave sinners. Mark firs, he came into the world to fave finners : Christ hangedupon the crofs, and wept upon the crofs, and died upon the cross to save finners. It was for poor finners all the hardship, all the wants, all the tryals and buffettings which he met with, it was for the fakes of poor finners; Christ hath suffered all this wo and mifery for thee, and wilt not thou leave thy swearing, and thy drunkennesse, and wickedness for Christ. Oh the sad day that is coming upon thee, how canst thou anfwer this before God Almighty, that Jesus Christ, the King of kings, should come into the world, and abase himself so much as to bein a mean estate, and yet that this should nothing affect you? Oh who will pity you when you are damned, when you are howling and roaring in hell, that would not pity your felves.

Oh for the Lords sake consider, that God should come and take our Nature, that he should take our Rags, that we might wear his Robes: and what, will you rather remain in your sins and die, than come to Christ for life. Oh sinners, for the Lords sake put off your Beggars Rags, that you may put on his levely Robes.

I have read of Alexander the Great, that when he came against a City, he used to set up a candle, and if they yielded before the candle was out, they should have quarter; but if they food out, then they must expect nothing but hanging, drawing, and quartering. O firs, Christ fets up a candle to thee, and if thou wilt come in to day, thou shalt

have mercy, or elfe there will be none.

If all the Angels and Saints in Heaven should fall upon their knees, and say, Oh Lord, spare this poor creature, on dram of mercy for him, it would not be regarded, the Lord would not hear them: and therefore for the Lords fake confider, men are fentenced, not only for their finfulness, but for their flothfulnels, men may periff for being fervants that are unprofitable, as well as for sinners that are abominable: methinks you should take as much delight in those precepts that enjoyn holines, as in those promises that affure happiness, if the day of mercy leave you gracelesse, the day of judgement will find you speechles: though you may refift the judgement that he layes before you, yet you can never relift the judgement that he lays upon you: there is no standing before Christ, but by standing in Christ: ungodly men fear no wrath, because

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cause they seel no wrath, because they sin unpunished, they think there is no punishment for their fins; because he goeth on to spare them, they go on to provoke him; as he adds to their lives, they add to their lusts; because he is very merciful, they will he very finful; because he is very good, they will be very bad; because justice winks, men think he is blind; because he doth not reprove them for their fins, therefore they think he doth approve them in their fins. But inraged justice will avenge the quarrel of abused mercy; the longer God forbears, not finding amendment, the forer he trikes when he comes to judgement.

Oh sinners, though the patience of God be lasting, it is not everlasting, if by the warning piece of God you shall be confumed: the longer God is setching about his hand, the heavier will be the blow when it comes: I gave her space to repent of her fornication, but she repented not; what sollows? Behold, I will cast her into a bed, and they that commit adultery with her, Rev 2.21,22.

The day that begins in mercy, may end in judgement; God is filent as long as our fins will let him be quiet.

But know that God hath Vials of wrath

filled with indignation, for veffels of wrath fitted for destruction; if Gods Mercy do not draw you to Repentance, Gods judgements will drive you to destruction; the Sea of Damnation shall not be sweetned with a drop of compassion.

Oh finners, either seek out a Saviour to deliver you from the wrath of God, or else find out a shoulder to bear you up under

the wrath of God.

Oh that you would but consider your wayes; hath not God said, That no Swearer, nor Drunkard, nor Whoremongers, nor Adulterers shall enter into the Kingdom of Heaven? and such an some of you, God knows it, and your Conscience knows it, and yet you flatter your selves, and speak peace to your selves, when God speaks not a word of peace to you.

Oh finners, think of this before the bottomless pit hath that her mouth upon you.

Oh do no longer neglect God and your own falvation. Heb. 2. 3. How shall we escape, if we neglect so great salvation? If you neglect the great Salvation, you cannot escape the great Damnation.

Secondly, Believers, let me beseech you to stand fast and to hold fast that which you have already, Revel. 2.25. Be thou faithfull anto death, and I will give thee a Crown

Crown of life, ver. 10. He hath a crown for unners, but a curse for run-aways. As you look for happiness as long as God hath a being in heaven, so God looketh for holiness as long as you have a being on earth; many as walk according to this rule, peace be upon them, Gal. 6.16.

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To tread in any other path on earth, is but to mistake your way to Heaven; whilst you are on this fide Eternity, you must hold the Scepter of grace in your hands, till God fets the Crown of glory upon your heads; this is the sparkling Diamond that's set in the Apostles Crown, 2 Tim. 3. 7. I have fought a good fight, I have finisht my course.

I have kept the faith.

O believers, it will be your happinesse, your glory, your honour another day, if in. this day you be found faithful: Oh do not you turn your backs upon the truths of God, as too many in our days have done; they have gone from one Religion unto all; till at last they have come from all Religions unto none: that mans beginning was in Hypocrifie, whose ending is in Apostacy; Indifferency in Religion, is the next step to Apostacy from Religion.

Oh do not make him a stone of Atumbing, that God hath made to be a stone for building: if the golden chain of duty will not hold you, the iron chain of darkness shall bind you; if you abuse your liberty in one world, you will lose your liberty in another.

If you had made as much conscience in your liberty, as you have had Liberty for your Conscience, it had been well: that soul was never related to Christ; that was never devoted to Christ; there is no obtaining the prize of Happinesse, without running the race of Happinesse.

Oh for the Lords fake, do not you begin

in the Spirit and end in the flesh.

Oh doe not you put your hand to the Plow, and look backward; be not true to the Father of Lyes, and false to the God of Truth; keep close to the Son of God, to the Word of God, to the Ordinances of God, to the Day of God, to the Ministers of God, to the People of God, and thou wilt be safe, Gal. 6. 9, Be not weary in well doing, for in due season you shall reap if you faint not. I shall wind up all with that saying of Ignatius, They who adhere to them who adhere not to truth, shall never inherit the Kingdom of God.

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Everlasting Father.

Canticles 5. 16.

He is altogether lovely.

Doct. That Jesus Christ is infinitely and superlatively lovely.

An is the excellency of the Creature, the Saint is the excellency of the Man, grace is the excellency of the Saint, glory is the excellency of grace.

I now proceed to a fourth Title, and that is. The Everlasting Father. For this, see Isa.o.6.

Beloved, we have shewed you from the third Title, Mighty God, that Jesus Christ is true and perfect God, a mighty God, mighty with God, mighty as God, the great and mighty God: but now this sourth title holdeth him forth to be a Father, not only a Father, but an everlasting Father, The Everlasting Father.

The

The Proposition which I shall lay down from this Title is this, That God in Christ is a Believers Everlasting Father. That I may clear up this point, I shall lay down

thefe truths.

First, That God in Christ, the everlasting Father, hath begot himself in us and us in himself; He is both the Author and finisher of all our faith, Heb. 12.2. of all our joy, of all our peace, of all our life, of all our falvation; he is a father ever begetting and bringing forth himself in us, his light is in us, his love is in us, his nature is in us, his wisdom is in us, his power and strength is in us; of his fulness we have all received grace for grace, John 1.16. We believers, we in time past, we in time present, we in time to come; we that were, we that are, we that fliall be hereafter shall receive of his fulness: and therefore he is called the Everlasting Father.

Heis the Sun, we are the Beams; he is the fountain, we are the streams; he is the root, we are the branches; he is the head, we are the members; he is the Father, we are the children: and hence it is, that believers are called his off-spring; we are the

off-spring of God, faith the Apostle.

In creation God hath given us to our felves, but in redemption he hath given him-

himself to us; 'tis a greater favour to be converted, than to be created; yea, far better to have no being, than not to have a new being: 'tis only the new creatures that are heirs of the new Jerusalem.

Secondly, God in Christ calleth all his children by his name, he putteth his name

upon them.

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Do you mark firs, I will write upon them the name of my God, in Rev. 3. 12. The Saints are called godly, from God; Christians, from Christ; spiritual, from the Spirit; and heavenly, from Heaven, because their conversation is there, because their Head is there, and they be heirs of heaven: So the wicked be called devillish from the Devil; and curfed, from the Curfe; and worldling from the World; and finners from Sin!

Oh the difference, the great difference that there is between the names of Saints, and the names of the wicked. The ungodly be called dogs, vipers, swine, thorns, and ravening-wolves, who lick up, and fuck the blood of the innocent; but the Saints they are called Jewels, Treasures, Kings, Doves, Lillies, and Heirs of Glory.

And hence it is that some good men have gloried more in their name Christian, than in their name Emperour; and

have

have thought it greater honour to be a member of Christ, than to be a King upon a Throne; a greater honour to be one of Christs little ones, than one of the worlds

great ones.

Indeed sirs, a good heart is better than a great estate, inward holinesse is better than outward happiness. A Christ without honours; is better than honours without a Christ; Piety without prosperity, is better than prosperity without piety. Goodness without greatness, is better than greatness without goodness.

That's the fecond.

Thirdly, God in Christ is a Father, who is tender and full of bowels towards his poor children; when we were full of blood

then he was full of bowels.

Christ is more tender of his body mystical, than he was of his body natural; he suffered his body natural to be hungry, to be thirsty, to be weary, to hang upon the cross, to bleed upon the cross, to suffer upon the cross, to be pierc'd and bored with nails upon the cross.

Oh, he went into the furnace to keep us

out of the flames.

But now mark, firs, for his body my-

Oh how tender is he, he loves them, he pities

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pities them, he fmiles upon them, he carries them in his bosom, and dandles them on his knees.

Oh, they are the beauty of his eye, the joy of his heart; he cannot endure to fee them wronged, fee them injured or abufed, every blow they have, goes to his very heart.

Saul, Saul, why persecutest thou Me? You see how tender Christ is of his body Mystical.

This is our fonas who threw himself into the sea of his Fathers wrath to save us

from drowning.

He hath shut the door of hell to keep us from perdition; and he hath opened the Gate of Heaven to let us into Salvation. That's the third.

Fourthly, God in Christ is a Father that layeth up for his children; he giveth them fomething in possession, but more in reversion; a little in hand, and a great deal

in hope.

First, He giveth them something in hand, he layeth out for us, he giveth us the ayr to breath in, and the earth to tread upon; he giveth us the Sun, the Moon, and the Stars, Wind, Water, and Fire: he giveth us the Fishes of the Sea, the Beasts of the Earth, and the Fowls of the Air.

Poor

Poor man liveth by death, our natural life is preserved by the death of the creature, and our spiritual life by the death of our Saviour; fo that I may fay we live by death.

'Tis mans duty to ferve God, fince God hath made all the world to ferve him, in LTim.6.17. faith the Apostle, Who giveth us richly all things to enjoy. Mark, he doth not only give us some things, but all things; not only all things, but all things richly to

entov.

Secondly; God in Christ is a Father that layeth up for his children, as well as layeth out, in Pfal. 13. 19. Ob how great is thy goodness which thou hast laid up for them that fear thee ! David wonders at it. Oh how great is thy goodness which thou baft laid up! mark the words: So in 2 Tim. 4.8. Henceforth is laid up for me a Crown of righteousness: What only for you Paul? no, not only for me, but for all them that love bis appearing.

So again, fee another Scripture for this, I Cor. 2. 9. As it is written faith the Apofile, eye bath not feen, nor ear beard, neither can it enter into the heart of man to

conceive.

Why fire, what is this which eye has not feen, for ear heard, neither can it enŧ

The Everlasting Father.

terinto the heart of man to conceive? why mark, The thing that God hath prepared for

them that fear him.

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Oh Beloved, God gives his children the best portion, the richest portion, the greatest portion; all things be theirs, life is theirs, death is theirs, things present are theirs, things to come are theirs, God is theirs, Christ is theirs, the Spirit is theirs, Heaven is theirs, and what can they have more? in 1 Cor. 3. 23. God gives his children in this world a talent of Grace, and in the world to come a talent of Glory. They shall wear Christs Crown above, who wear his cross below,

fifthly, God in Christ doth protect and defend his children from their enemies, from Satan, from sin, from the world, from the curse, from the second death, which is Hell, in Rev. 2. 11: Hethat over-cometh shall not be hurt by the second

death.

Mark, a Believer may feel the stroke of death, but he shall never feel the string of death; the sirst death may bring his body to corruption, but the second death shall never bring his soul to damnation; though he may live a life that is dying, he shall not die a death that is living; he that is housed in Christ, shall never be housed in hell:

God

God protests his children from all wrongs and injuries, in Pfal. 105.14. He suffers no man to do them wrong, yea, he reproves Kings for their sukes.

Pray mark the phrase well, sirs, if Kings will lay on Saints the hands of violence, God will lay on Kings the hands of vengeance, He reproves Kings for their sakes.

If Kings will wrong the poor Saints for Christs sake, Christ will reprove Kings for the Saints sake, so saith the Word of God, they that be Gods before men, be but men before God.

If men will throw Saints into Prison for their piety, God will throw them into hell for their iniquity: mark what the Prophet says in Isa. 30.33: pray mark the phrase, Topher is prepared of old, yea for the King it is prepared, as if so be the Prophet should speak so downright, as though Hell were chiefly prepared for great men.

Oh firs, hell is prepared for greatmen, as well as mean. These to whom God bestows great mercies, if they abound in great vice, God will instict great punishments; how shall they be able to lift up their heads before Christ, who do lift up their hands against him.

The Kings of the earth stood up, and

The Everlasting Father.

the Rulers were gathered together against the Lord, and against his Christ, Acts 4: 26. Christ will pass a sentence upon every sentence that hath past. He that saith, Come

ye bleffed, will also say, Go ye-curfed. That's

the fifth.

Sixthly, God in Christ is a Father that teacheth his children, and instructeth his children: Thy children shall be all taught of the Lord, Isa. 54. 14. All Gods children be taught of God, God teacheth all his children; and what doth he teach them? Why, among other things he teacheth his children these six lessons.

1. First, he teacheth them to deny themselves. A true believer will lay down his lusts at the command of Christ, and his life

for the fake of Christ.

2. Secondly, Christ teacheth them contentment. Here is another divine lesson which Christ teacheth his Children. A believer will be contented to bear the wrath of men for him who bore the wrath of God for Him.

3. Thirdly, the vanity of the creature. He teacheth us that all things below be but

vanity and vexation of spirit.

A Fourth thing is, the finfulnels of fin.

Fifthly, the deceitfulness of the heart. Sixthly,

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Sixthly, The right knowledge of him-

Oh Christians, have you learned these leffons? Then let all the actions be Christlike, and walk as you have him for an example; he lived to teach us how to live. and he died to teach us how to die: he that will not follow the example of Christs life. shall never be faved by the merits of his death. As He is the root on which a Saint grows, fo he is a rule by which a Saint squares: If he be not thy Jacobs staff to guide thee to Heaven, he will never be thy Facebs ladder to mount thee up to Heaven. We should be as willing to be ruled by Christ, as we are willing to be faved by Christ; God made on Son like to all, that he might make all his Sons like to one. If the life of Christ be not your pattern, the death of Christ will never be your portion: that's the fixth.

Seventhly, God in Christ is a Father that stamps upon all his children the lovely Image of Jesus Christ, they resemble him to the very life, as it was said of Constantines children, they resembled their father to the life. So we may say of believers, they resemble Christ to the life; God will suffer no man to wear the livery of Christ upon him, who hath not the like-

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beife; ery

keness ness of Christ within him, 2 Cor. 3. last. We all (faith the Apostle) beholding with open face as in a glass, the glory of the Lord, are changed into the same Image, from glory to glory, as by the Spirit of the Lord.

Oh Sirs, what a rare jewel is grace? the God of grace calls it glory; Mark, from glory to glory, grace is called glory, from glory to glory, that is, from one degree of grace to another; grace is glory militant, and glory is grace triumphant; grace is glory begun, and glory is grace made perfect; grace is the first degree of glory, glory is the highest degree of grace; grace is the feed, glory the flower; grace is the Ring, glory is the sparkling Diamond in the ring, grace is glories infant, and glory is the perfect man of grace; grace is the spring, glryis the harvest, the soul of man is the cabinet, the grace of God is the jewel, Christ willthrow away the cabinet where he finds not the jewel. He that created us in his Image, will restore us to his Image: That is the seventh particular.

Eighthly, God in Christ is a Father that never dies; other Fathers be dead and gone, our father Abraham is dead, our father Ifaac is dead, our father Jacob is dead, and others be dead and gone. Oh but God

in Christ is a Father that lives for ever, that toves for ever; that reigns for ever. He's the Father of Eternity, in Eternity, from Eternity, and to Eternity, Prov. 8. He was always, is always, and shall be always, and he cannot but be always, Rev. 1. 8. Christ is the same before time, in time, and after time, Heb. 13.8. Jesus Christ is the same (says the Apostle) Yesterday, and to day, and for ever; of him, and from him, and through him, and to him, and for him are all things, 1 Col. 16.

Ninthly, God in Christ is a Father that correcteth his children; all whom God loves he chastiseth, though he loves not to chastise; God had one Son without sin, but no son without forrow; he had one Son without correction, but no son without correction, Heb. 12. 6. For whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth, Rev. 3. 16. As many as I love, I rebuke and chasten. Afflictions are blessings to us, when we can bless God for the afflictions.

Christ tells us, That he that will be his Disciple, must deny himself, take up his Cross, and follow him, Mat. 16. 24. There is a four-fold self that must be denyed for Jesus Christ, or else we cannot be his Disciples.

First,

First, a finful felf.
Secondly, a Natural felf.
Thirdly, a Self-righteoufnels.

And fourth, a felf-gain or lucre.

Sinful self is to be destroyed, and Natural self is to be denyed; we cannot enjoy our selves, till we deny our selves; God is as far from beating his children for nothing, as he is from beating his children to nothing

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The Application. Is it so, that God in Christ is a believers everlasting Father? Oh then what is so sweet a good as Christ, and what so great an evil as fin? Oh love Christ more, and hate fin more, Christ bringeth life with him, a life of grace, a life of comfort, a life of glory; but fin brings death with it, death of body, death of foul, death here, and death hereafter. O the blood of Christ speaketh better things than the blood of Abel. Abels blood cryed for Vengeance, but Christ cryed for Mercy; he is the pearl of great price, for which the rich Merchant fold all that he had, and bought it, and found more joy in this pearl than ever he did with all that he had. Oh therefore let me beseech you that are his children to love him, and to serve him; he is your everlasting Father therefore do his will on earth, as the Angels do in heaven, You

You cannot complain of him for want of mercy, oh let not him complain of you for want-of duty; fo good hath he been to you as that he hath not been wanting to you in any thing, and will you be wanting

to him in every thing?

A fon honoureth his father, and a fervant his maiter, If I then be a father, where is my honeur; if a master, where is my fear? Mal. 1.6. As a father, so he will be reverenced for his goodness; as a master, he will be feared for his greatness. Oh what is that little he defireth of you, to that much he deserveth from you? if honour be not due to him, let it not be bestowed; if it be due to him, let it not be denyed: if God do great things for his children, he will not accept of small things from his children-

Do but fee the great out-cry that God makes against his own children, Ifa. 3. 3. Hear, O heaven, and be aftonished, O earth! What is the matter? I have nourished and brought up children, and they have rebelled against me : the nearer the relation, the greater the obligation : Christ is related to them as a Lord to his fervants, as a Father to his children, as a Prince to his fubjects, as a Head to his members. Where the relation is nearest, there the provocation is greatest ;

greatest; it is a more pleasing thing to see rebels become children, then it is to see children become rebels.

What mother can endure to fee those lips that drew her breft to fuck her blood? Oh Christians, you are more known to God than others; therefore you must more acknowledge him than others; you do not look for so much splendor from the burning of a candle, as from the shining of the Sun; nor for fo much moisture from the dropping of a bucker, as from the diffolving of a cloud; to whom much is given, of them much shall be required, Goddoth not expect much where little is bestowed, nor accept little where much is received. Hear ye the words of the Lord O children of Ifrael, you only have I known of all the families of the earth, Amos the third, and the fecond verse. God hath exalted you above others, and therefore you must do more for God than others. It was a great blemish to Hezekiah, that his returnings were not answerable to his receivings.

Oh believers, let me beseech you to doe much, to love much, to give much; to pray much, seeing you have received much.

I shall wind up all with a word of com-

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Oh firs, God in Christ is your Father, your loving Father, your everlasting Father, and you are his children; therefore sear not, it shall go well with you here and hereaster, Luk 12.32. Fear not little slock for it is your fathers good pleasure to give you the Kingdome: he will withhold no good thing from you, Pfal.84:11. He gives grace and glory unto you. Grace is the silver link that draws the golden link of glory after it.

Prince of Peace.

Cantieles 5. 16.

He is altogether lovely.

Doct. That Jefus Christ is infinitely and Superlatively lovely.

Redemption, he is a Priest for Redemption, he is a Prince for Dominion; where ever he is Saviour, there is he a Ruler; where he is a Fountain of happinesse, there he is a Fountain of holiness;

ness, where he is a Redeemer, there he is a Refiner; wherever he takes a burthen from off the creatures back, there he lays a yoke upon the creatures neck, The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us, 1sa. 33. 22.

I shall now proceed to the fifth title of Jesus Christ, which is Prince of peace; this

you have in Ifa. 9.6.

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It is the happiness of the Church of God, that although they cannot give peace, yet they may get peace: though they cannot settle it on earth, yet they may seek it from heaven: peace is the well-being of all other enjoyments, all other mercies suck their liver lihood at the breast of peace, it is the mother of all prosperity; as the life of old facob was wrapt up in the life of the lad Benjamin, so is all happiness wrapt up in peace. It is the selicity of the saints on earth, and the glory of the angels in heaven: when the old Herbrews wisht any happiness to any one, they only used this expression, Peace be unto you.

From this title of Christ, I shall lay down

two Propositions.

First, that Sions King is a peaceable King. Secondly, that the Lord Jesus Christ, the Prince of peace, is the eause and soundation of a believers peace.

Delt. These two points lie full in the

words, but I shall only speak to the latter, to wit, that Jesus Christ, the Prince of peace, is the cause and foundation of all a believers peace. In the prosecution of it, I shall shew you four things:

First, He is the Peace-bringer. Secondly, The Peace-maker.

Thirdly, The Peace-giver.

And fourthly, He is the Prince of peace,

or the peaceable Prince.

, First, Jesus Christ is the Peace-bringer; he brought in everlishing peace by Righteoulnels, and not by a fword, Luke 2. 14. Peace on earth, and good will towards men. Why was the bread of life an hungry, but that he might feed the hungry with the bread of life? Why was relt it felf weary, but to give the weary rest? Why was the Prince of peace in trouble, but that the troubled, might have peace? Mone but the Image of God could reffore us to Gods Image; none but the beloved of God, could make us beloved to God; none but the natural Son, could make us fons; none but the wisdom of God could make us wise; none but the Prince of peace could bring the God of peace, and the peace of God to poor finners: and therefore he is called our peace, Ephef.2.14.

Oh, what is so sweet a good as Christ,

and what so great an evil as sin? The former brings us to joy and peace, the latter brings us to woe and misery. That's the sirst.

Secondly, He is the Peace-maker as well as the Peace-bringer; he is the peace-maker between God and men, fin is the great make-bate between God and the foul, fin is the wall of separation between God and us, but the Prince of peace makes peace between God and us. He paid all debts, and took up all controversies, and blotted out the hand-writing, and hath broken down the partition wall, and made up the great breach between God and man, 2 Cor. 5: 19. God was in Christ reconciling the world to himself. Mark, 'tis in Christ; so likewise else-where, Touwho were sometimes far off, he made nigh by the blood of Christ.

Oh finners, Christ is our Peace-maker the Prince of peace makes peace between God and us, he reconcileth God to man, and man to God; so that, though God might justly be displeased with us, yet in h s Son, is well pleased with us: God is more pleased with a believer for Christs sake, than he was displeased with him for fins sake.

Thirdly, Jefus Christ is the Peace-giver; alas, poor finners, we have no peace with Angels, no peace with confcience, nor one with another, till the Prince of peace gives it us: Peace I leave with you, Peace I give unto you, faith our Lord to his

Disciples, Job. 14.27.

Oh sirs, he gives peace with God: In Rom, 5. 1. We have peace with God through our Lord Jesus Christ. Christ gives that peace to us, which the world cannot take from us, worldly troubles cannot over-

come heavenly peace.

Fourthly, he is a Prince of peace, or the peaceable Prince: so he is stilled not only peace, but the Prince of peace. Indeed, beloved, he is all peace to a believer, her wayes are wayes of pleasantness, and all her paths are peace, speaking of Christ, Prov. 17. Mark, all her paths are peace. Now what are the paths, I shall name six to you.

First, The Path of Repentance.

Secondly, Of Faith.
Thirdly, Of Truth.
Fourthly, Of Self-denial.
Fifthly, Of Obedience.
Sixthly, Of Holine's.

These are all paths of peace, and peaceable paths. Oh sirs, there is no peace to be found but in the paths of peace. As all his works be great and marvelous, so all His ways are peace and pleasantness.

Secondly, His Gospel is a Gospel of peace,

peace 'tis a great mercy to enjoy the Goff pel of peace, but a greater mercy to enjoy

the peace of the Gospel.

Thirdly, His reward is peace, Isa. 57. 2. He shall enter into peace. Here the joys of heaven are called peace; the true sons of peace, and the peaceable sons of truth, shall be crowned with peace, they shall enter into peace.

And thus, Beloved, I have breifely, year I have fully proved the point, That Jefus Christ is the cause and foundation of a be-

lievers peace.

Use. Now for the application of the point,,
I shall reduce it to four heads.

First, For Information.

Secondly, For Examination.

Thirdly, For Exhortation.

Fourthly, For Confelation.

First, By way of Information, here we may see what great need we stand in of Jessus Christ, O Christians, is Jesus Christ the cause and soundation of all our peace, then we have no right or title to peace but by the Prince of peace: we have peace with God, saith the Apostle, but how, through our Lord Jesus Christ, we are reconciled to God in Jesus Christ. And we who were a far off, saith Paul, are made nigh by the blood of Christ, we are only acceptable in the beauty.

So that, beloved, ris all in Christ, and through Christ that we have our peace. A Christless man is a peaceless man, he hath no peace with God, no peace with Angels, no peace with Conscience: till we be Christs friends, we are our own foes. 'Tis true, a wicked man may speak peace to himself, but God speaketh not a jot of peace to him; he may speak peace to himfelf till he falleth into everlalting flames, God is his Enemy, the Devil is his Foe, Angels hate him, all creatures cry for vengeance upon him, in Ifa. 57.21. There is no peace to the wicked faith my God, no not a word, not a dram of peace for a perfon who is out of Christ: therefore, oh firs, consider in what need you stand of the Prince of peace.

Secondly, It informs us, that to have peace with our Creator and Maker is the sweetest and best thing in the world: Oh how infinitely sweet is peace! What is sweeter than peace? Alas, gold is but dust, pleasures are but toyes, wit is but a stash; beauty but a blast, honour but a rattle, life but a vapour; oh, but peace is sweeter than the sweetest, and better than the best of all

thofe.

First, Because he that hath peace with God, may come boldly to God, Heb. 4.16.

Secondly, He that hath peace with God. hath communion and fellowship with God, I John 1.2. Truly our fellowship is with the Father, and with his Son Fefus Christ.

Thirdly, He that is at peace with God, is the Son of God. Peace is of all others the mo.t fweet : oh, it is wine to comfort us, and bread to courish us; it makes a man

live comfortably, and dye chearfully.

Thirdly, If Jefus Christ the Prince of peace, be the cause and foundation of all. our peace, why then, he that wants the Prince of seace, wants all good things, he is the miserablest man in the world that is without Christ, he wants reconciliation with God, and interest in Christ; he wants the fealing and comforting of the Spirit, he want juftification; fanctification and adoption; he wants pardon of fin, and freedom from the dominion of fin; he wants that favour which is better than life, that joy which is unspeakable and full of glory, and that faith, a dram of which is more worth than a Kings ransom: he wants those riches which perish not, those evidences for heaven that fail not, that love which dies not, that Kingdom which shakes not.

O beloved, how many things doth that poor poor foul want, which wanteth a Christ? He is wretched, and miserable, and poor, and blind and naked, Rev. 3. 17. Christ is a pearl, and whosoever hath him can never be poor, and whosoever wants him can never be rich: did but men see all in this pearl of price, then they would sell all for this

pearl of price.

Fourthly, If Jesus Christ be the cause and soundation of our peace, then it is our greatest concernment to get into savour with the Prince of peace, Many seek the Rulers favour, saith the Scripture. But, oh seek ye the savour of this Prince, poor souls without him there is no mercy, no peace, no grace, no glory, no heaven, no crown, no eternal life, For this is eternal life, to know there the only true God, and Jesus Christ whom thou hast sent, Joh. 17.4.

offe 2. Secondly, By way of examination and felf-triat, the trial of our felves is the ready way to the knowledg of our felves, Oh Christians, would you fee your God? then cast your eyes upward; would you fee your selves? then cast your eyes inward. Contemplation is a Glass to see our God in: 'Tis of greater concernment to know the clate of our hearts, than to know the

Bate of the Kingdom.

And therefore, I befeech you examine

your felves, that you may know your felves that you may know whose you are, while you live, and whither you shall go when you die, and what will become of you to all eternity.

Oh firs, bring your felves to the tryal, and try your felves, and fee whether you be in the faith, and the faith in you; faith is such a grace, that a man cannot be saved without it, and not a man can be damned that hath it.

Oh see, whether you be in the narrow way that leadeth to life, or in the broad way that leadeth to death; whether your hearts be chairs for vice to sit in, or thrones for grace to rule in, whether you are one of Christ spouse, or the Devils harlot; whether you are heirs of heaven, or hell; whether you be sathans bond-men, or Gods freemen; examination is the beaten path to perfection, I Cor. 1. 26. Not many wife not many mighty, not many noble are called. Tis seldom seen that the sparkling Diamond of a great estate, is set in the goldring of a gracious heart.

A man may be great with Saul, and graceless; rich, with Dives, and miserable: The richest are often times the poorest, and the poorest often times the richest.

Oh how many thred-bare foules may

there be found under filken coats, and purp'erobes? they who live most downward, die most upward; a sight of our selves in grace, will certainly bring us, to a sight of our selves in glory: those sins shall never make a hell for us, that be a hell to u.

Ofe 3. But it is time for me to turn my speech into an exhortation, and oh that you would encourage me with your resolution to obey my message this day, that is, to make your peace with the Prince of peace, that you may be the true Sons of peace, and the peaceable sons of truth, that you may be righteous before God, and holy before men, that you may gloriously shine in glory, and that you may have peace with God, and with Angels, and with your own consciences, and with one another.

Well firs, what fay you in answer to my melfage? shall the Prince of peace be your Love and Lord, your nearest and dearest, your joy, and your delight? will you kiss the Son, will you make your peace with the God of peace, and give up your fouls and lives to be ruled by him? these things I exhort you to, and God expects them at your hands; but that this Exhortation may stay with you, I shall back it with some

pressing considerations.

First, consider Gods goodness and good will towards men; God hath given you rich means that you may make and secure your peace with God.

Firit, he hath given you the Lamb, and

the Gospel.

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Secondly, he hath graciously given time

and opportunity.

Thirdly, mercies and afflictions; mercies to draw you, and afflictions to drave you.

Fourthly, he hath given you Preachers, both inward and outward Preachers: by outward Preachers I mean, the Ministers of Christs, who befeech you and intreat you for Christs sake to be reconciled to God, and make your peace with God: by inward Preachers, I mean your own conscience that judgeth you, and checketh you, and reproveth you for your fins and abominations.

Fifthly, he hath given you precepts and promises; precepts commanding you to do, and promises affuring you of a glorious

reward for your doing.

Sixthly, the spirit and convictions, Gen. 6.

My spirit shall not alwayes strive with man.

Oh how long will you yet stand out against God? what have you to say against this? how can you answer this when you and I shall appear before Gods Judgment seat? have you

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you any thing to pay against this? Oh sad will be your end, unless you make your peace with God, and therefore seeing God hath given these things to you, that you may make and secure your peace with him.

He that liveth in fin without repentance, that die in fin without forgiveness, that's

the first.

Secondly, God inviteth and woeth you to come and make your peace with him, Isa. 55.1. Ho every one that thirsteth, come ye to the water, and he that hath no money, come ye buy and eat, yea come and buy wine, and milk without money, and without

price.

Beloved, Here is three comes in this Text to shew the infinite willingness of God to save poor sinners: so in Rev. 22.17. The Bride and Spirit say come (here is three comes again in this Text) and whoever will, let him take of the water of life freely, and he that is a thirsty let him come. What, are there none thirsty among you? do none thirst for Christ, and grace, and heaven, if you come sirs, here you may have grace, and mercy and happiness: now for the Lords sake consider wherefore is all this, but that you may make your peace with God: shall the God of heaven call.

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call, and will you not hear? what! will you rather stay in your fins and die, than go to Christ for life? Oh sirs, go to the Prince of peace for peace, that you may have peace; if you do not lay your fins to your hearts, that you may be humbled for them, God will lay them to your charge, that you may be damned for them.

A third confideration is this, either you must taste of Gods goodness or his fury; there is not a man, woman or child amongst you but must partake of the one or the other, your portion will be either joy or forrow, either defolation or confolation, if you be not trees for bearing, you must be trees for burnings; if you are not for fruit you must be for flames; if you doe not swim in the water-works of repentance, you shall burn in the fireworks of vengeance; if you will not go and make your peace with God, that you may have heaven, you shall go to hell for not making your peace; one of them you must do. Oh firs, I have fet life and death, heaven and hell, bitter and sweet before you this day, will you make your peace with God or no? Will you still go on in a way of wickedness, breaking his laws, griving his Spirit? Will

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will you die a natural death, before you live a spiritual life? I say then, if you live so, and die fo, you shall be damned with the damned, and punished with the punishment of hell, and be fent to hell with loads of wrath upon your backs: Te shall have your part in that lake which burnt with fire and brimftone, which is the second death: He that believes shall be saved, and he that believes not shall be damned, faid our Lord, Mark 16. 16. Oh firs, it better to repent without perishing, than to perish without repenting; and therefore look to it as well as you will, are you able to deal with God? Alas, alas, all the world is but as a drop of water in comparison of God, and therefore make your peace with him, Heb. 2. 3. How shall we escape, if we neglect fo great salvation?

Fourthly, Consider what the damned in hell would give for those offers of mercy that are now offered to you: certainly they would give ten thousand worlds, if they had them, for those opportunities that you enjoy. Should God say to poor wrethes that are now suffering in hell for their drunkenness upon earth, and their whoring and abominations, as he doth to us, Come to me all ye that are weary and heavy laden, and I will give you rest? Oh

how earnestly would they run and catch the word out of Gods mouth?

Oh, beloved, the Devilsare too well acquainted with milery, to put by mercy, if

it were offered to them.

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But alas, alas, poor damned wretches, there is no dram of mercy for them, no not fo much as a drop of water for them, not one drop of water to cool their flaming tongues.

Oh that you would confider this, and make your peace with God before death comes: which may be the next night for ought you know: if you loofe your golden

feafon; you loofe your fouls.

Oh therefore make your peace with God that it may not be said to you as it was once to Ferusalem, in Luk. 10. 42. Ob that thou hadst known in this thy day, the things that concern thy peace, but now they are hid from thy eyes. Here was a weeping word, a sad word to Ferusalem.

Alas, now it is hid from their eyes, their golden season is gone, there is no peace to be had; and therefore I beg of you, as though I were condemned, and begging for my life, so I beg of you, in the bowels of Christ and for your souls sake, make

your peace with God.

Fifthly, scriously consider the multitude of fins thou art guilty of, even more then the hairs of thy head, or the sand on the sea-shore, or the stars in the beaven, which are innumerable, saith David, they are more then the bairs of my head, Psal. 40.12.

Alas, one of thy fins were enough to fink thee into hell for ever; what advantage doth Dives reap in hell of all the delicate banquets that he had on earth? Oh think of that time wherein you shall be ashamed of nothing but your wickedness, and glory

in nothing but your holinefs.

Sin it is like a ferpent in the bosom that is stinging, or like a thief in the closet that is stealing, or like poison in the stomach that is poisoning, or like a sword in the bowels that is killing: some are in hell already for the same sins thou livest in, and if thou livest and diest without Christ, thou shalt ere long be with them; therefore I say, make thy peace with God.

Sixthly, consider that there is more bitterness following upon sins ending, than ever there was sweetness slowing from sins actings; you that see nothing but well in its commission, will suffer nothing but woe in its conclusion! it is better here to forego the pleasures of sin, then hereafter to undergo the pain of sin, you that sin for

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your profit, will never profit by your fins: he that likes the works of fin to do them, will never like the wages of fin to have them; fin is both shameful and damnable; it shameth men in this world, and damnath them in the other world: its like Judas that at first falutes us, but at last betrayes us; or like Delila, to smile in our faces, and betray us into our enemies hands. Oh sinners think of this, and part with your fins, that you may meet with your Saviour,

and make your peace with him.

Seventhly, consider the heavy judgements that hang over your heads; you lie open to all the judgements in this life and torments in the life to come. Oh you finners, the day is hasting upon you, wherein you will have mifery without mercy, forrows without succour, pain without ease, punishment without pitty, and torment without end, unless repentance do prevent, 2 Thef. 1. 7. The Lord Jesus shall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gofpet of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: Oh let the hearing of this prevent the feeling of this poor finner.

Eightly,

Eighthly and lastly, if none of the former arguments or considerations prevail with you to make your peace with the Prince of peace, yet let this one I befeech you, and that is the readiness and willingress of God to give Christ, and Christ to give himself to you. Oh sinners, is God willing to give his Son, and are you not willing to receive his Son? Consider the willingness of God, Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in unto him,

and will sup with him.

Mark finners, here behold I stand, who I, I that have heaven to give, I that have a crown to give, I that have all joyes to give, I that have my felf to give, I stand and knock, do you fee this poor finners; who is it that stands at the door of your hearts and knocks? why it is the King of Saints, the Prince of peace, the mighty God, and will you not open to him? What are you unwilling to be faved, to go to heaven, and to be happy for ever? What, are you unwilling to be delivered from Satan, from fin, and from the flames of hell? If you be willing, then make your peace with God, for God is willing to open heaven to you, if you be but willing to open your hearts to him; he is willing to fave you; if you

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you be but willing to be faved; he is willing to give a Christ, if you be willing to receive a Christ, and therefore, poor souls, let these considerations provoke you to goe for life to the Lord of life, to goe for peace to the Prince of peace, to goe for grace to the God of grace: were men so dilligent as to do their best, God is so indulgent, He would forgive the worst.

THE

Elect Precious.

Cantieles 5. 16.

He is altogether lovely.

Doct. That Jesus Christ is infinitely and Superlatively lovely.

Who can be weary of preaching, or hearing, or reading, or learning Christ, who is so precious and lovely? Mahomet is the Turks love, Moses is the

the Jews love, the Pape is the Papifis love, but Christ is a believers love.

I thall now make some entrance upon Christ sixth samous and lovely title, The Elect precious; this you have in 1 Pet. 2.6.

From this excellent Title I shall lay down

two propositions.

Mediator, is God the Father Elect; I pray mark firs, there is a three-fold Elect of God.

First, The Elect Jesus Christ Isai. 42. 1. Bebold my fervant, my elect, saith the Father,

speaking of Christ.

Secondly, the Elect Angels, in 1 Tim. 5. 21. I charge thee before God, and our Lord Jesus Christ, and the elect Angels.

Thirdly, The Elect Saints, and for this fee Col. 3. 12. Put on therefore as the elect of

God, boly and beloved, bowels of mercy.

But alas, what are the elect Angels or elect Saints, to the elect Precious? It is only bleffed Jefus that is the elect precious, and precious to the elect.

But I shall not stand upon this point, but

but proceed to the second.

Doll: 2. And that is this, That a crucified and glorified Christ is very precious to all believing faints.

In handling of this precious point, I

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thall thew you five things.

Firk That he is precious.

Secondly, He is most precious.

Thidly, He is all precious.

Fourthly, He is always precious.

And Fiftly, Why he is fo precious.

First, that he is precious; Jesus Christ is precious three wayes, to God, to Angels,

to Saints.

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First, to God the Father; and this will appear by what God the Father hath faid himself of his Son, Ifa. 42.1. My Elect in whom my foul delighth : here you fee, Christians, what God saith of Christ; the Soul of God delights in the Son of God So again, Mat. 3.17. This is my beloved Son in whom I am well pleased: Mark here, not only pleafed, but well pleased.

Oh how precious is Christ to God the Father. The Lord Jefus, though he was a man of forrow yet he was not a man of fin; he had correction but not corruption; he that was a way to others, never went out of the way himself. Jesus Christ must needs be precious to the Father, because he never displeased him in any thing, but pleased him in every thing, 70b.8.29. Christ there speaking of himfelf, I do alwaies the thing sthat

please bim, faid our Lord Jesus.

Oh friends, it will be your glory, your crown

crown, your honour and happiness another day, if in this day you doe the things that please God: So did Christ here, I do always those things that please bim. Christ went about doing good, he must needs please the Father, For be went about doing good, Acts 10.38. He did not always stay in a place, but be went about doing good.

And truly Sirs, if people were not made better by his coming, they might thank themselves, For he went about doing good. As he was never ill-employed, he was never unimployed, as he opened the Scriptures to our understandings, so he opened our under-

Randings to the Scriptures: That's the first.
Secondly, He is very precious to the Angels as well as to the Father; the Angels were very joyful at the birth of Christ their Lord; They fang praises to God on high. Luk.
13.14. See with what joy and triumph

the Angels fang at the birth of Christ! Oh how precious is Christ to the elect Angels.

The Angels adere him Let all the Angels.

The Angels adore him, Let all the Angels of God morship him, Heb. 1.6. The Lord of Hosts is worshipped by an host of Angels. Let all the Angels of God worship him.

2. The Angels defire to pry into the myfleries of the Gospel of grace, as you may
fee, I Pet. 1 12. The Angels, though they are
glorious to all eternity, look upon it as not
below

below them to pry into Christs mystery. Oh Sirs, the Angels are desirous to know these things which we neglect to know.

Thirdly, The Angels stand before him as waiting men to serve God, and to serve such as are Gods; when he bids them go, they go; come, and they come; do this, and they do it; they do all his commands,

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Jesus Christ is the Creator of Angels, the Lord of Angels, the Prince of Angels, the head of Angels; Col. 1.16. The Son of God is very precious to the Angels of God. Do you see, Sirs, how precious Christ is to the Angels of God? and well he may, for indeed he is the precious Jewel in the Cabinet of glory.

Thirdly, Jesus Christ is precious to the Saints, as well as to the Father and Angels, I Pet. 2.7. you have there a full text to this purpose, Unto you therefore which believe, he is precious: Mark here, unto you, what you? to you therefore which believe he is precious? He is precious indeed to them that believe, and no wonder, he is a believers all; now that which is his all, must needs be precious; Christ is his all, he is all that he hath, he is all that he enjoyes; Christ is all that he is worth, he is all that they are; they are no such thing without him, they have nothing

thing without him; whatever they are worth, it is he that maketh them worth it. tis not worth a mans while to live, unless he live in Christ; Christ is the gain of a believer, living or dying; so that whatever is good for a Believer, he must say, for this I am beholding to Christ, saith he, All things are yours, and ye are Christs.

Now Sirs, let me give you a little more particular account of the Christians worth, an Inventory of his estate, and all along I shall shew you, that Christ is the worth of all that. What is it that maketh a believer so precious and so excellent? why 'tis such

things as thefe:

First, He is a living man.

Secondly, He is a feeing man. Thirdly, He is a person of Honour.

Fourthly, He hath a great deal of joy, and hopes of more.

Fifthly, He is righteous and holy, and in

a word, he is faved at last.

These are the things that make a Christian so excellent a person, and he hath none of these but by Christ, and he hath all this

alone by Christ.

First, This is the excellency of a Christian, that he is a living man; there's no man on earth can in a spiritual sense be called a living man, but a believer; all men be dead men

men but they that believe. You know it was faid of the Prodigal, while he lived in his fin he was dead. This my Son that was dead, and is now alive. When he believed, then he was alive.

Now Sirs, as it is in the things of nature, Life is the most valuable thing which we heve, Skin for skin, and all that a man bath, will be give for his Life; a man will rather par with his livelihood than with his life, a cause his life is so dear to him. Now, beloved, if natural life be fo defirable a thing, what is spiritual life, that which in Scripture is called the life of God? now, the believer is the only living man, every other man is spiritually dead: but now how comes the believer to live? by whom doth he live? why, Tis Christ Jesus, Gal. 2.20. I am crucified with Christ, not with standing I live: what crucified, and yet live? Yes, Christ was crucified, and yet lives; and so did Paul in a resemblance and conformity to Christ, I live, fays he, yet not I, but Christ which lives in me; and the life which I now live in the flesh I live by the faith of the Son of God. So that Paul will not call his life his own, but only as he deriveth it from Christ, Christ lived in him. more than he himfelf lived.

Secondly, The excellency of a Believer lies in this, That he is a feeing man; 'tis

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ead nen fight which puts the difference between person and person: it is a sad thing to be born blind, or to be blind after a man is born. Now, all men are either born blind, or

blinded after they are born, or both.

Now beloved, would you know how precious fight is? Ask a blind man who once could fee: we read of a poor man, who comes running to Christ, and crys out, Lord have mercy upon me; why, what mercy was it that he begged with so much earnestness? O Lord that I may receive my sight. Now, Sirs, if in Nature the having the sight of our eyes be a thing that makes us so much more excellent than otherwise we should be without it. Oh then how much value should we put upon this spiritual light which refers to our souls? We can much better want the eyes of our heads, than the eyes of our understandings.

Now, in a spiritual sence, there's no man a sceing man but a believer; no man saw Christ savingly, but they who saw him believingly; every man but a believer walks in darkness, nay, he is darkness. The Apostle, Ephes. 3. tells us somewhat to this purpose, You were sometimes darkness, but now are you light in the Lord, in the Lord Jesus Christ; you see the believer doth see, and how he comes to see, it is in the Lord that he sees, he was as dark as others, and as blind as others, till he

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was in the Lord, and no fooner was he inthe Lord, but he was light in the Lord; That's the fecond.

Thirdly, The excellency of the believer lies in this, that he is a very beautiful and honourable Person.

Now, beauty and honour be the taking: ravishing things of this world; now, all but believers be deformed persons, there's no beauty nor comeliness why they should be defired; but now the believer is a very lovely beautiful person, he is so in the eyes of God, Ezek, 16.13,14. And I put a jewel on thy forebead, and ear-rings in thy ears; and fo he goes on, and fays, Thou wast exceeding beautiful, and didft prosper into a Kingdom: But now mark how the came by this beauty, in the next verfe, And thy renown went forth among the Heathen for thy beauty, for it was perfect through the comeliness which I put upon thee, faith the Lord God; the was not only beautiful in the eyes of the Lord, but the had her beauty also from the Lord. And as they are thus lovely and taking in the eyes of God, fo also of good Angels and Saints too; as glorious a place as Heaven is the Angels think it not below them to wait upon the Images and pictures of Christhere below, that is, to wait upon believers and be their Lord's Guardians here upon earth,

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Heb.

Heb. I. 14. Are they not all ministring Spitits fent forth to minister for them who should be beirs of Salvation? but this is not all they do for them, they will not leave them when they die, but take those lovely fouls, and transport them to a better Country than ever this world was to them; for it is no Paradox to fay this, that there's no believer goes to Heaven, but he goes in the arms of Angels, Lu. 16. In that Parabolical History of Dives and Lazarm, fays the Text, Lazarus dyed, believing Lazarus dyed, and his Soul was carried by Angels into Abraham's bosom, that is, to heaven. O, what an honour have believers in their death, that the very Angels transport their fouls to heaven? and they also are very lovely and honourable in the eyes of all good men : the truth is, there is scarce any man fit company for believers, but believers; and therefore, fays the Apostle, Be not unequally yoaked, believers with unbelievers.

Now, good men be much taken with a believer, though he be a stranger to them on all other accounts; they are very fond one of another in this world, and had rather suffer together than live with other men. Now this makes a believer so excellent, that he's thus beautiful and bonour able in the eyes of God, and good Angels, and good men, now, all this beauty beauty and honour they have from Christ, see that Text before quoted, To you who believe, he's an honour, so the words may be read: 'Tis Christ that makes them honorable in the eyes of God, and in the eyes of good! Angels, and good men: and all that beauty and honour they have, 'tis through Christ, he is their worth in every capacity.

Fourthly, That which makes a believer fo excellent, is, that he hath joy; all other men have no joy, but that which is not

worth the having.

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Alas, the joy of the hypocrite, what is it, but as the crackling of thorns under a pot? but now a Believer hath a joy that no man intermedieth with, nor no man partakes of. But how, where hath he his joy? why in and from the Lord, These things I speak, says Christ, that my joy might be in you. They have it from the Lord, and having it from the Lord, they rejoyce in the Lord, We rejoyce in Christ Jesus, says Paul, and have no considence in the sless.

Fifthly, Have they hope? it is from Christ, and indeed none have hope but they, for without God, and without Christ, and without hope are put together, in Eph. 2.12. but now the believer hath good hope, and this

bears up many times,...

Alexander thought this fo brave a thing,

G. 5 that

that when he gave this man whole Countries, and to another vast Treasures, and being asked what he would keep for himself, says he, I will keep bope; for he thought it enough for so brave and great a soul as his, to hope for that which would make him do whatever he was able to do, or any one could think.

The hopes of mercy, and joy, and peace, will carry a man through thousands of difficulties: Now, the believer hath this hope, but he hath it from Christ, Col. 1.27. Christ

in you the hope of glory.

Sixthly, Are they wife, are they righteous, are they holy? and none be so but they; every sinner is a fool, and therefore in Scripture is called by the name of a soolish man, he plays the sool all the time he spends out of the sear of God; all sinning time is sooling time.

Now, the believer is a wife man, and he is a righteous man, and a holy man: but how comes it to be thus now? Take an account of it, in 1 Cor. 1.30. Pray mark, here now Christ is the all of a believer, Of him are ye in Christ Jesus, who of God is made to us wisdom, and righteousness, and santification, and redemption.

So that you see, if a believer be a wise

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righteous man, if he be a holy man, he may thank Christ for it, for he of God is made to us wildom, and righteoushess, and fanctification, and redemption.

Lastly, In a word, are they saved? and in deed this is the complement, I, the complement of all the rest, are they saved, and none are saved but believers, for, says Christ, He that believes shall be saved, and he that believes not, shall be damned.

The believer is already in the state of salvation, as the unbeliever in in the state of damnation; by nature we are all children of wrath: Now, Faith in Jesus Christ is the means that God appoints to free us from being children of wrath. Now, he that believes is past this, he shall not be condemned, he shall be saved; and how comes he to be saved? 'tis by Christ, by believing in Christ.

Oh, who is the Saviour but Christ? To be in Christ is Heaven below, and to be with Christ is Heaven above; but there is no being with Christ above, if we are not in Christ here below.

Thus you see, beloved, whatever it is that makes the believer excellent and precious it is Christ that makes him worth all that, he hath it all from Christ, Christ is his all in all: Now, put all this together, and see if there be no great reason, that Christ should be precious to believers.

Secondly,

Secondly, As Jesus Christ is precious, so he ismost precious; O Sirs, Angels are precious, Saints are precious, Friends are precious, heaven is precious, but a Christ, a Saviour is ten thousand times more precious than these; a believer had rather have Christ without Heaven, than Heaven without Christ. Whom have I in heaven but thee? and there is none upon earth which I desire besides thee, Psal. 73.25.

Leta Believer fearch heaven and earth, yet he will find nothing comparable to God; to be like to him is our happiness, and to draw

near to him is our holiness.

Freedom is precious, Health is precious, peace is precious, food and rayment is precious, gold and filver is precious, parts and gifts are precious, jewels and pearls are precious, kingdoms and crowns are precious; indeed they are in their places, but nothing in comparison of Jesus Christ.

Mark, Sirs, what the Apollle saith, Phil. 3.8. Yen doubtiefs I account all things but loss for the excellency of the knowledge of

Jesus Christ my Lord.

I account all things but loss, nay, that is not all, I count them but dang, that I may win Christ; what is our life but a warfare? And what is the world but a thorowfare? It is only

only the best of beings, that can bestow the best of bleshings.

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O how good is a believers God, that doth not only shorten his Pilgrimage for him, but fweeten his Pilgrimage to him. Oh! Chrift is a believersall, and therefore he is more precious than all, he hath all in Chrift, and nothing out of Christ, there is not fuch a thing as a believer is without him : by faith we have an interest in Christ, we have an interest in God, and by having an interest in God, we have an interest in all things; the believer is the only bleffed man, the only happy man, the only rich man, Rev. 21. 7. He that overcometh shall inherit all things.

O what a glorious inheritance are they born to that are new born! all things are theirs,& they shall inherit all things; what can they defire more than all? all that Chrift hath is theirs, his Wisdomis theirs to teach them, his Love is theirs to picy them, his Spirit is theirs to comfort them, his Word is theirs to counfel them, his Mercy is theirs to fave them, his Angels are theirs to guard them, his Righteous els is theirs to justifie them, his Power is theirs to protect them, and his Glory is theirs to crown them.

O Sirs, Chrift cannot but be most precious to a believer, because all his precious comforts come from Christ. The Lord Jesus. is fairer than the fairest, sweeter than the sweetest, nearer than the nearest, and dearest than the dearest, and richer than the richest, and better than the best, the Etell precious is

of all the most precious.

First, Because he is the greatest gift that God can give, or we can receive, God so loved the world, that he gave his only begotten Son, this is more than if he had given us all the world; for God hath but one Son, and can make no more Sons; but God can make more worlds at his pleasure; this gift is God himself, and God can give us no greater gift than himself: we may say as one said to Casar, when he gave him a great reward; This is too great a gift (said he) for me to receive, but it is not too great far me to give, (said Casar.)

Secondly, Because he is the richest gift that ever was given, for Christis all in all; if he hath given us Christ, He will give us all things else, Rom. 8, 324. He is that one thing needful that brings all things; yeache is that gift of God, If thou knewest that gift of God, faid our Saviour, John. 10. boundoulds have

asked for it, and begged it of me!

Why is Christ called the gifts of God? furely God hath given us more gifts than one; true, but as one Sun is more worth than all the Stars, so that this gift excels them all, according according to the Proverb; We bless not God for Stars when the Sun shines; for when the

Sun shines, the Stars appear not.

Thirdly, Because he is the choicest gift that God hath to give, other gifts he gives promiscuously to good and bad, so as no man knoweth love or hatred by any thing that is before him, Eccl. 9.1. Judas had the bag, and Dives fared deliciously every day, when Lazarus would have been glad of his crumbs; but God never gives this gift to any but whom he loves with his dearest, special, and eternal love.

Suppose some Prince should woo a great Lady, and had a Jewel worth a million, it may be he would scatter pieces of silver, or give some slight tokens of favour unto the servants, but the rich Jewel, that he gives to his Spouse. This Jewel is Christ; Abraham may give to Ishmael a bottle of Milk, but

Isaac had the Inheritance.

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Fourthly, The Lord Jesus is the rarest gift of all others whatsoever, Christ is a gift given but to a very few, here one, and there another; million of millions perish for not knowing and trusting in Christ.

Oh what a rare Jewel is Christ! though our foul is more worth than a world, yet a world of fouls is not worth Christ; it is he that makes us blessed in life, happy in death, and glorious after death. Fifthly, The Lord Jesus is the sweetest gift of all others, for if God gives us Christ, then he gives us all other gifts in his Love, and they come as blessings sweetned to us: they that have this good, hall want no good. The young Lions do lack & suffer hunger, but they that seek the Lord shall not want any good thing, Pf. 34. Now, put all this together, and you will see a Christ to be most precious.

Thirdly, He is altogether precious. I told you the last day, that Christ is precious, and indeed I told you the truth, for they are not only my sayings, but Gods wings, therefore they are true, he is all precious; there is nothing in Christ but what is precious; he is amiable and desirable, he is fulness and sweetness, greatness and goodness, light and life, wisdom and knowledge, pleasures and treasures, holiness and happiness: Believers enjoy all things in Christ, and Christ in all things: he is the joy of a Believers life, and the life of a Believers joy:

O'Sirs, Christ is precious, Christ is very precious, Christ is most precious, Christ is always precious, Christ is altogether pre-

cious to the believing foul.

First, His Name is precious, he is called a precious stone, in Isa. 28. 26. Christ is there called a precious stone.

Secondly, His blond is precions, in I Pet. 1:

I, and well it may; for a drop of his bloud is worth a Sea of ours, and yet he dyed our death, that we might live his life.

Thirdly, Faith is precious, in 2 Pet. 1. 1. Faith is there called precious faith, the least grain of faith is more worth than all the

gold in Europe.

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Fourthly, His promises are precious, in 2 Pet. 1.4. Giving to us exceeding great and precious promises: Christs promises are called great and precious promises: Why great, and why precious? They are great for their extent, and precious for their excellencies.

Fifthly, His Gifts and Graces are precious, Prov. 3. 15. More precious than Rubies, all things thou canst desire are not to be com-

pared to them.

Sixthly, His Members are precious, in If. 43.4 Since thou hast been precious in my sight thou hast been honourable: here you see the Members of Christ are called precious.

A believer indeed is a Raven in the worlds eye, but a Dove in Christs eye: the Saints in the worlds account are dung and dirt, but in Gods account they are jewels and pearls.

Graceless men look upon Gods people as cast-aways, but God will give whole Kingdoms for their ransom: wicked men may call the Saints factious, but God calls the Saints precious.

Indeed, Sirs, the fcoffers and jeerers of the people of God in other ages, were but bunglers to the fcoffers and jeerers of the peo-

ple of God in our Age.

Well, there is a time coming when Christ will laugh at the ungodly, for now laughing at godlines; though holiness be that which a saviour crowns.

As you expect happiness from God above, so God expects holiness from you below; therefore be godly as the godly.

Seventhly, The reproaches of Christ are precious, in Heb. 11.26. Esteeming there-proaches of Christ greater riches than the

treasures of Egypt.

I befeech you mark here, it is not here faid, that Moses did esteem the Person of Christ, or the members of Christ, or the priviledge of Christ, or the glory of Christ, greater riches than the treasures of Egypt, but he esteems the reproaches of Christ

above the treasures of Egypt.

Oh beloved, the worst of Christ is better than the best of the world, Christs Cross is sweeter than the worlds Crown; the reproaches of Christ are greater riches than the treasures of Egypt: Esteeming the reproaches of Christ greater riches than the treasures of Egypt.

Will

Will you give me leave to tell you that which few believe, and that is, that afflictions be good and precious, few believe this truth, that afflictions are good and precious; and yet let me tell you, it is a great truth, and this I shall make appear.

Now beloved, if I can prove that affliction and reproaches for Christ be good and precious, which is the worlt of Christ, then you will conclude with me, that Christ is

all precions.

First, that must needs be good which comes from the only good; now, afflictions come from God, who is the only good, Pfal. 39.9. I was dumb, and opened not my mouth, saith David. Why? because thou didstit: I was silent, I did not speak: Why, David? because thou didstit.

Secondly, That must needs be good which was suffered by the sweetest good; now, as flictions were endured by Christ, who is the sweetest good; He was a man of sorrows, and

acquainted with grief, Ifa. 53.5.

Thirdly, That must needs be good, which fits and prepares us for a glorious estate, the eternal good. Now, thus doth affliction. It was good for me that I was afflicted, saith David, Psal. 119.71. Do you see, Christians, it was good for me, saith David, that I was afflitted.

Sirs, will you believe King David? will

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Will

you believe David a Christian? will you believe Davida Saint? will you believe David a man after Gods own heart? why he tells you, It was good for him that he was afflicted.

But you will fay, Why was it so good? look in the 67 ver. and there is the reason; for, says he, Before I was afflicted I went afray, a very satisfactory answer, & therefore it was good for me that I was afflicted. So again, in I Cor. 4.17, 18. For our light afflictions, which are but for a moment, work for us, what do they work? a far more exceeding and eternal weight of glory: Do you know what they work for us? why, a far more exceeding and eternal weight of glory.

O Christians, under your greatest troubles lieth your greatest treasures : afflictions are good, but not pleafant, fin is pleafant, but not good; there's more evil in a drop of corruption, than there is in a fea of afflictions, God by affliction separated the fin he hates fo deadly, from the foul he loves fo dearly; by the greatest affliction God teacheth us the sweetest instruction. A believer, when he lies under that hand that doth affl ct him, he lies in that heart that doth affect him: Believers are crucified by the world; that they may be crucified to the world; the flesh is an enemy to fufferings, because suffering is an enemy to the flesh; it may make a man an earthly

earthly Courtier, but it will never make a oubeman a heavenly martyr; they that carry not David the yoak of Christ upon their necks, will netells ver carry the Cross of Christ upon their icted. backs; but a believer studies more how to a-(boo) dorn the crofs, than how to avoid the crofs: ason; none fo couragious as those who are religient aous. A believer never falls afleep for Jefus, refore till he falls afleep in Jesus; some glory in So athat which is their shame, and shall we be a-MiEtishamed of that which is our glory? It is an or us; honor to be difhonoured for Jefu Chrift:tell eding me, O believer, is not Christ with his cross know better than the world with its crown ? more

Suppose Christian, the surnace be heat feven times hotter, its but to make you seven times better; siery tryals make golden Christians: sin hath brought many a believer into suffering, and suffering hath kept many a beliver out of sinning: they that are here crossed for well-living, shall hereaster be crowned for well-dying: the losing of our heads makes way for the receiving of our crowns: God will season our vessels with the water of afflictions, before he pours in the Wine of glory.

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By this you fee beloved, that the reproaches of Christ are precious: it is better to be preserved in brine, than to rot in honey.

Fourthly, Jesus Christis always precious

to believers, he is more precious to them then a thousand worlds, because he is always with them in all their trials, in all their troubles, in all their ftraits, and in all their afflictions: in all their afflictions be was afflitted, faith the text. Oh Sirs, who would not fuffer with fuch a Companion as this?

When thou passest through the water, I will be with thee, and through the Rivers, they shall not overflow thee; when thou walkest through the fire, thou fhall not be burned neither fhatt

the flame kindle upon thee, Ifa. 43.2.

Do you fee this Christian? Christ is with you in the fire, in the water, and in the prifon, in all places and all times, he never never, never leaves you nor forfakes you, Heb. 13.4. He beds and boards with you, he lyeth down and rifeth up with you, he is with you in life and in death, he goeth to the death-bed, and to Heaven with you. Jefus Christ is called a friend, and indeed he is our best friend; Cant. 5.16. This is my beloved, and this is my friend, O yea daughters of ferufalem

First, Jefus Christ is a faithful Friend.

Secondly, He is a prudent Friend.

Thirdly, a careful or providing Friend.

Fourthly, A protecting Friend.

Fifthly, A compaffionate Friend. 10 con Sixthly, A constant Friend,

Seventhly, A loving Friend.

Eighthly

Eighthly, An everlasting Friend.

of his love; he that gave his Image to us, loves his Image in us; Jefus Christ gave himself for us, and to us; he loves us in himself, and as himself. Oh what a sweet friend is Christ, God in giving Christ to us, gave his very heart for us: now beloved, how can Jesus Christ but be alwayes precious to a believer, who is thus alwaies precious to a believer, who is thus alwaies with believers;

Fifthly and laftly, Why is Jefus Christio

precious to believers?

First, because he is a belivers life, Col. 3. When Christ who is our life shall appear, then shall we appear with him in glory.

from Christ, a life of grace, a life of com-

fort, a life of glory.

Secondly, Jesus Christ is precious to believers because he is their light, Alas, alas, till we be in Christ we be in darkness, it is in his light that we see light, Ephast 3. 14. Awake thou that sleepest, and arise from the dead, and Christ soull give thee light.

Thirdly, Christ is precious to believers, because he is their foody My stell his most in deed and my blood is drink indeed, Joh. 6. Oh what choice fare have they to seed on, that have Christ to feed on a Oh foul, whatever thou are that hast not Christ to feed on thy bread is but perishing bread. Fourth-

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Fourthly, Jesus Christ is precious to believers, because he is their strength: take a man that is out of Christ, and he hath no strength, no strength to withstand or to overcome, Wiehout me, said Christ, you can do nothing, Joh. is. When we were without strength Christ dyed for us. To be without Christ, and to be without strength is all one.

Fifthly, Jesus Christ is precious to believers, because he is their righteousness

and holiness.

Sixthly, Jesus Christ is precious to believers, because he is their portion; he is the terror of his enemies, and the portion of his

people.

I might in a few particulars Anatomize the believer, and begin with his head, and shew you all that he knows of the things of God, he's beholding to Christ for it: sayes Panl, God who hath shined into our hearts by the light of the Gospel in the face of Christ. All the knowledg of God, all Gospel-light, all the knowledg of spiritual things, we have all from Christ.

If you consider the believer in his heart, if you find there a broken heart, a tender heart, a good and honest heart, a new Covenant heart; how comes he by this? why he hath it only from him in whom the New Covenant is made, and that is Christ.

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Consider the believer in his graces, as faith, and love, and patience, and humility, and the rest; he hathall from Christ, Job. 1.19. Of his fulness have we all received, and grace for grace, there's not one Grace but we have it from Christ.

Consider him in his life, he is an hone! and just man, who made him to differ? why is he not so full of cheating tricks as other men? why he hath not so learned Christ Christ teacheth him to live at a more holy rate than others do, so that if the believer be better then others in his life, he must say, thanks be to Christ for that; before I lived as vainly as others did, but now I have not so learned Christ.

Consider the believer in his priviledges, he is the Son of God, and it is by the Son of God that he is the Son of God, John 1. 12. To as many as received him, he gave power to become the Sons of God, even to them that believe in his Name. So that if he be the Son of God, he must thank Christ for it; is he one of the Family-Royal? one of the chosen Generation? he must thank Christ for it, for it is in and by him alone that we have all the good which we enjoy.

Consider him in his comforts, he hath not one good day but it is from Christ: hath he comfort in Ordinances, in the society of

H

Saints

Saints and in Prayer; we must thank Christ

And thus I have given you a brief Anatomy of the Christian, and shewed you that Christ is his all in all, whatever he is worth he is beholding to Christ for it, Now put all this together, and see what great reason there is that Christ should be precious to believers; and is it any wonder that these souls be enamoured so with Christ; that they think their lives not worth the living but for him, and in him, and for his sake?

Oh Sirs, there is very great reason why believers set so high a value and esteem

upon Christ, who is their all in all.

Application, The first Use shall be for Examination and self-tryal; you have heard that Christ is precious, precious to God, to Angels, to Saints: but now, oh soul, is Christ precious to thy soul? if Christ be precious to you, then all that which is precious to

Christ, is precious to you.

Oh that men would but deal truly with their own fouls many talk of grace, but few tast of grace, every one doth not live like a Christian that looks like a Christian that talks like a Christian many know what is to be done, but never do what is to be known; many wear Christs Livery, and do the De-

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to be wn; Devils wils drudgery; many have hands as white as wool, and their hearts are as black as Hell; many think themselves alturedly going to Heaven, as if they were already dwelling in Heaven? many think it shall go well with them hereaster, because it is so well with them here; many lie down with such hopes in their beds of rest, which they date not lie down withall in their beds of dust; many appear righteous, who are only righteous in appearance; but such as deceive others with a salse shew of holiness, will deceive themselves with a salse shew of happiness.

Remember Christians, that the Sheeps continal be taken off from the wolves back. If there be nothing done by your fouls on earth, there will be nothing done for your fouls in heaven; there is no making out our falvation, but by working out our falvation. God binds up none in the bundle of life, but fuch who are the heirs of life; there is no diving a life that is vicious, and then dying a death that is righteous. O therefore examine your felves. I shall propose four questions to be resolved by your own hearts

First, What interest have you in him?

Secondly, what influence have you from

Thirdly, what affections bear you to him?
Fourthly, what preparations make you for him?

H 2

O Christians, that you would confider well these weighty things. Tell me, O fool, what did Judas get by his decestful dealing, nothing but a halter, in which his body was hanged, and a fire in which his foul was burned. Though the earth may keep a wicked man living, yet heaven will not taken wicked man dying. I say therefore, examine your selves.

Secondly, I shall speak a little by way of

Exhortation, and so conclude.

First, If Tesus Christ be so precious, O then open the door of your affections to Christ, that Christ may open the door of falvation to you; open to the God of Glory, that he may make you glorious. Behold the God of beaven stands at the door of your bearts and knocks, Rev. 3.20, Behold I Stand at the door and knock if any man will hear my voice, and open the door, I will come in to him; and Inp with him, and be with me; he knocks by his Word, by his Rod, by his Spirit, by his Mercies, by his Judgments, by Conscience, and all is that he may come in and sup with Now finners, will not you open the door of your hearts to Christ, that Christ may open the door of heaven to you? if you Thut Christ out of your hearts, he will thur you out of heaven; and what will you get by 11.at? O firs, he hath gold to enrich you, Winc y of

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you,

wind to chear you, bread to nourith you, right confues to justifie you, mercy to five you, happiness to crown you.

to God, be precious to you. First, the Son of God. Secondly, the Book of God. Thirdly, the Day of God. Fourthly, the Ordinances of God. Fiftly, the Ministers of God. Sixthly, the people of God. One of God.

of Godarevery precious to you; the people of Godarevery precious to God; a Saint is as glorious in his greatest misery, as a sinner is miserable in his greatest glory.

The Lord give a bleffing to what bath

the to begin is

Wonderfull.

Canticles \$ 116.000

He is altogether lovely.

Doct That Jefus Christ is infinitely and fuperlatively lovely.

To be in a state of Grace, is to be misera ble no more, is to be happy for ever. H 3 Faith, that unites Christ and fanclified fouls together on earth, and Love, that unites God and glorified fouls together in heaven,

Oh believers, you are those worthers of whom the world is not worthy. Jesus Orififrom one Saint both more glory given to him, then he receivesh from all the world believes; we owe not only our fervice to Christ, but we owe also our selvesto Christ.

I shall now make some entrance upon our Lord Jesus Christs seventh samous Titles, which is wonderful; this is one of Jesus Christs lovely Titles, in 1/a. 9.6. He shall be called wonderful.

The point that we shall lay down, and

fpeak to from hence, is this.

Doct. That a believers Saviour is a won-

derful Saviour.

He is wonderful in the eyes of all: Angels and Saints for love, the World and Devils fir fear, wonder at him.

For the opening this excellent point,

take thefe particulars; all ais

r. Christ is wonderful in his Nature.

2. He is wonderful in his Perfon.

3. He is wonderful in his Incarnation .

4. He is wonderful in his Saints.

5. He is wonderful in his Offices.

6. He is wonderful in his Miracles that he wrought.

7- He

Wesderfull.

7. He is wonderful in his Humiliation.

8. He is wonderful is his Conquest.

9. He is wonderful in his Ascention.

10. He is wonderful in his Exaltation.

rr. He is wonderful in his workings towards his Saints,

Lastly, He is wonderful in his coming to

Judgment.

Some have more time then matter, but I have now more matter then time; therefore I must omit much precious matter for want of precious time.

Beloved, I shall handle but one of these

particulars, and that is the feventh,

That Jesus Christ is Wonderfull in his

Humiliation.

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This is the Head we shall now institution, and indeed this is one of the greatest wonders of all, that he that was so high, should be brought so low; that he that was so rich, should become so poor; that the Lord of Life should dye, and the great God to become a Babe, and the eternal Word not able to speak a word: that he that made the Law, should be made under the Law: he that was more excellent then all the Angels, should become seller & lower then the Angels, should become seller & lower then the Angels, that the Lord of Heaven and Earth should become a fervant to his own fer-

vants, Phil, 2.7. He took upon him the form of a fervant; this must needs be wonderfull to all the Angels in Heaven. But to proceed, First, Jesus Christ took upon him our Nature, Heb. 2. 16. God could stoop no lower then to become man, and man could be advanced no higher, then to be united with God.

He that before made man a foul after the Image of God, now made himself a body after the Image of man. For man to be like to God is a wonder, but for God to be like

to man is a great wonder.

But when was it that Jesus Christ took upon him our nature? when it was in innocency, free from all misery and calamity?no, no, but when it was at the lowest, after the sall, when it was most beggarly, when wretched, most bloody, most accursed, most sinful, most sceole; When we were without strength, Christ died for the ungedy, says the Apostle, Ram. 5. 6.

Now my Brethren, that Jesus Christ should take upon him our condition, our frailty, our curse, our sin, our nature, when it was thus low, thus poor, thus wretched, Oh this is a wonder of wonders, and yet this

you fee did Jefus Christ.

Oh wonderful Redemption! must God take upon him our frailty? had we so far ran upon the score of Vengeance, that none could could fatisfic but God himfell? could he not have fent his Angels or Saints, but must he come himfelf in person? No, no, Angels nor Saints could not do it; but if Christ will save us, he himfelf must come and die for us.

2. Our Success humility descended very low, he was born of a poor Maid of no account or reputation; was there never a great Lady or Gentlewoman in Jerusalem, for this great Prince of Heaven and Earth to be born of, but that he must be born of a poor despited Virgin?

Yea certainly, there were Gentlewomen flore in Ferusalem, but our Lord Jesus Christ regardeth not the rich no more than the

poor.

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Secondly, he was revealed to poor Shepherds not to Emperours and Kings; not to Rulers and great men, not to Doctors and Learned men, not to Cafar at Rome, I lay, the Angel did not go and declare this joyful tydings and good news to Cafar at Rome, but to poor shepherds in the fields, Luk, 2.8,9.

Thirdly, he was born in a stable, Luke 2.

12. Not in a fair House or Palace, not in a Parlour or Chamber, no. but in a stable:

where Horses and Bealts are fed.

Fourthly, he was wrapt in clouts and laid! in a Manger, they were not clouts of fine linnen or filk, nor cloth of, filver, or gold, corr

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recious Robes, but poor and mean, like to

Beggars rags

Now beloved, put all this together, and tell me what is more wonderful then this: Oh wonderful wonderful Red imption !

Oh humility, humility! how great is thy riches that are thus commended to us? thou pleasest Men, delightest Angels, and confoundest Devils, and bringest thy Creator to a Manger: Oh Iweet Jesus, thou conquer-

edit Death by dying,

Thirdly, the third wonder in Christ's humiliation is this, he became poor : that he that was fo rich became fo poor; that he that was Lord of all, had nothing atall, he that made Heaven and Earth had no habitation of his own; he that gave Crowns of Victory, of Life, of Glory, to others, had no Crown himself here, but a Crown of thorns; the Foxes and the Fowls had more then Jefus Christ, Mat. 8.20, The Foxes bave boles, and the birds of the air have nefts, but the Son of man hath not where to lay his head.

The Foxes had holes to lay their heads in, but Christ had no place to lay his head in : as he was born in another mans house, so he was buried in another mans romb: Tou know, fays the Apostle, the grace of our Lord Je fus Christ, though be was rich, yet be became poor, 2 Cor. 8.9. Yet became he poor, I, poor

indeed,

indeed, and so poor, that he had not a penny, you will say that man is very poor that hath.

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r l Truly such a one was Christ, he had not a penny to pay tribute, till he had got it of a fill, Mar. 17. And when he was to ride in pomp to ferusalem, he had no Coach, no Chariot, no Horse, or Beast of his own, he was fain to ride upon another mans Ass., Mat. 21.1, 2. Oh ye blessed Saints, admire and wonders at this, is not he the Brightness of God, the Paradice of Angels, the Beauty of Heaven, the Redeemer of Men, the destroyer of death, the King of Saints? and that he should become so poor for us. O L this is a wonder to Angels and men.

Fourthly, The fourth wonder in Christs. humillation is this, That he shed his blood fix times for poor sinners, and this is a great.

wonder.

First. The first time was, when he was

Circumcifed at eight days old.

O what a bleffed Jefus is this, what ready for the facrifice already? what, but eight dayes old, and yet fleet thy blood for the falvation of mans foul?

Secondly, The second time was, when he was in his Agony, when he was in the Garden: Matthew tells us, that his foul began to be forrowful Sore awazed, says Mark Mark

my foul is woubled, what shall I say? fave me from this bour. Troubled, O Lord! what, thou that bindest up the proud Waves of the Sea, thou that turnest the hearts of Kings as the Rivers of waters, thou that laieds the soundations of the earth, and spreadest the steaven as a Curtain, thou that guidest the stars, and thundrest in the Clouds, thou that upholdest all things by the word of thy power, and what, thou troubled?

Oh the horrour, the terrour, the forrow that seized upon the soul of Christ! sayes Luke, He began to be in an Agony, Luk. 22.44. He began to be in an Agony, and he sweat, what not natural sweat, but blood, he was in a bloody sweat all over, he sweat clods of

blood, as the Original hath it.

Oh how did Christ come swimming to us in blood, and have not we a tear to shed for all those streams of his? we did eat the sowr grapes, and his teeth were set on edge; we climb'd the tree, and stole the forbidden fruit, and Christ, he went up the ladder of the cross and died.

Oh how lovely should Christ be in our eyes! we should wear this Crucifix in our hearts, and treasure it up as Moses did the

Manna in the Pot.

Christs Cross, sayes one, is the golden key

the flaming fword is turned out, his red

blood washed away our red fins.

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But thirdly, he shed his blood for us, when his cheeks were nipt and tore, the pulling off the hair, as the Prophet speaks, Isa. 5. 6. I gave my back to the smitters, and my cheeks to them that pulled off the hair. Some be of opinion, that Christs cheeks were rent to his very chin, and his beard were pulled off; both very likely to be true, neither of them could be without much blood, for we find that the Souldiers did blindfold him, and then smote him on the face, and bid him read who it was that smote, they made sport of it, Luke 22.64. O how was that sace of his massing the than the Sun.

He that was fairer than the sons of men, he that is the great glistering and sparkling Diamond in the Ring of Glory, how was he bespotted and besmeared with blood? Oh ye hard of heart, ye stubborn of heart, and indeed too stubborn are we all; if judgment and the hammer will not break your hearts, let love and mercy do it: Look unto Christ and say; hast thou suffered this for me, and shall not I love thee, O Lord, and serve thee, and obey thee, and honour thee? so say, and and so do, and the Lordsay, Amen.

But

But then fourthly, Christ shed his blood when the Grown of prickling thorns was put upon his head, Mas. 27. Some of the sathers say that he received seventy two wounds in his head; certainly there could not but much bloud come out. Oh what a sight was this, to behold that head of his that was as the most sine gold, as the Spouse expresseshit, to be now covered with thorns, and rent with thorns; that he should wear the prickling Grown of sharp thorns, that was sit to wear

the Crown of glory.

Fifthly, a fifth time when he fled his blood; was, when his hands and feet were nailed to the Cros; these beautiful feet of his that came skipping upon the Mountains, bringing the glad tidings of peace and falvation, Skipping, as Gregory faith, from the Throne to the Gradle, from the Cradle to the Cross, and from the Cross to the Throne again. How were these blessed hands of his nailed and made fast to the Cross? O ye blessed spirits, look down from Heaven, and you may fee even the Almighty kneel at the feet of men. O ye Angels, how should you be amazed at this, to fee your Lord and Mafter fo far deny himfelf, as to take upon him the form of a fervant. We faw Jesus, saith the Apostle, made a little lower than the Angels to suffer death; the Creatour not only become

come a Creature, but inferiour to fome of the Creatures which he had made. O ye bleffed Saints; why do you not wonder at this wonder? to fee the Beauty of Heaven, the Paradile of Angels, the brightness of his Fathers glory, the Redeemer of man, thus to humble and take upon him mans nature,

for the falvation of mans foul.

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Sixthly and laftly, Christ shed his blood when the Spear was thrust into his fide, out of which presently gulhed out water and blood, Joh. o. Some say, that the Souldier that pierced Christ with a Spear, was a blind man, but our Sayious blood fprinkling out upon his eyes, restored him to his fight, and he became a Convert, a Preacher, and a Martyr: you will fay a very strange Cure, that the Physician should bleed, and his blood should be of that vertue, that we should all be faved. Physicians be usually liberal of other mens blood, but sparing of their own; but it was not so with our Physitian, instead of the Patients bleeding in the arm, he bled in the fide. Why dost thou showrdown thy blood, and come fwiming in thy blood? Is not a drop sufficient? One drop, faith Lutber, is more worth then Heaven and Earth. Oh love without measure! Oh wonderful Redemption! that God should take up in him mans frailty, this is wonderful indeed. Is it nor

not enough for a King to pardon a Thief. but that the King himself should dye for the Malefactour?this is beyond expression:thus did our bleffed Lord, our bleffed Saviour, he died that we might live, he went and fuffered in his Agony, that he might stay us with flaggons, and comfort us with Apples; he endured the greatest pain, that we might enjoy the sweetest pleasures. O how lovely, how lovely was Christ in his sufferings!who would but love thee, thou King of Saints? O Christians, consider how much thy dear Lord and Saviour hath fuffered and undergone for thee. O precious blood, it redeems us, it cleanfeth us, it waiheth us, it juffifies. us, it fanctifies us, it restores us to God, and brings us to Heaven:

Fifthly, Another wonder in Christs Humiliation is this, he suffered in his soul, Mat. 26.38. My soul is exceeding sorrowful, even unto death, said Christ. O what a word was this sor a God to speak, to say, My soul is exceeding sorrowful, even unto death; for man to say so, is no great wonder; but for a God to say so, oh this is a great wonder indeed; the sufferings of his soul, was the foul of his sufferings. Christ yielded his soul for our souls, his soul in our soul stead.

Many of the faithful fervants have fuffered much in their bodies, as the Martyrs that he

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were rack'd, and burnt, and fawn alunder, but they had much freedom in their fouls, their fouls were full of much spiritual joy, and comfort: but now Jesus Christ'did not only suffer in his body, but in his soul; and this is that which makes the wonder the greater, that Christ suffered in his soul, he drank the cup of affliction, that we might drink the cup of consolation; he tasted death for us, that we might tast life for him: Christ was forsaken, that we might never be forsaken.

Sixthly, A fixth wonder in Christs humiliation is this that Jesus Christ should suffer himself to be so much mocked: he was mocked, as Sampson was by the Philistines when his eyes were put out; and truly this is a great wonder.

First, if we consider who Christ was.

Secondly, If we confider who they were that mockt him: Christ he was God, the God-man, they were but dust and ashes.

First, They did spit upon him. Secondly, They blind-solded him.

Thirdly, They crowned him with therns.
Fourthly, They put a reed into his hand in stead of a Scepter.

Fifthly, They clothed him with purple

Sixthly, They bowed their knees to him in ftorn. Seventh-

seventhly, they faluted him with Hell King of the fews.

8. They made him carry his own cross on which he was hanged; as malesactors go with balters about their necks to execution, to they made Christ carry bis crofs.

o. They reviled him, wagging their heads.

10. They crucified him with two thieves and in the midit of them, as though he had been the Prince of Thieves, the greatest Malefactor of them all.

11. They insulted over him in his misery: thus they never left him, till his foul left the world; and all this they did in fcorn to him, that they might make his death the more painful and thameful. O firs, this is no small wonder, if we confider how Jelus Christ was mockt

Seventhly, The seventh wonder in the humiliation of Christ was this, he suffered much from his father; here's a wonder, if you talk of wonders. Jesus Christ did not only fuffer from fews and Gentiles, Scribes. and Pharifees, Judas and Pilate, wicked men and Devils, but he fuffered too from his Father; and this is that which makes the wonder the greater, Ifa. 53. 10: It pleased the Lord to bruise him, he hath put him to grief. Mark, one would have thought, if God would spare any, it thould have been his Son,

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Son, his own Son, his beloved Son, his begotten Son, his bosom Son, and yet God f red him not a jot, Rom, 8, 32, Herbat fpare not his own Son, but delivered him up for us #1. Mark here, God did not spare him, but delivered him up for us. If Jefus Chrift will come and take our fing upon him, God will not fpare him, but let out the fulnels of fuflice, and Justice to the full upon him, till he hath paid the uttermost farthing of Justice. O bleffed Jefus, didit thou undergo fo much for our finning for our offending, for our rebelling: O then what infinite cause have we to love thee, and obey thee, and honour thee for the more he hath done and fuffered for us, the dearer ought he to be unto us-

Eighthly, The last great wonder that I shall mention, is this, Christ foresaw all this, and yethe willingly undertook it to save mankind: Christ knew before he came from heaven how his Countrey men the Jews would use him, and that one of his family would betray him, Job. 6. 4. says the Text, Josus knew from the beginning who should betray him; nothing was in the womb of time that was not first in the womb of Christ, he knew it from the beginning says the text: now that our Lord Jesus Christ should foreknow all this most wonderful misery that he endured, yet that he should come freely, willingly; and

joy:

joyfully from Heaven, to die and fuffer by and for fuch poor wretches as we are, hore is a wonder to Angels and Men, Hab: no br Lo I come, faith Christ, to do thy will, O Gods Lo I come, and what was inhe was toldo & why, to fuffer for poor man, to redeem poor man. Do you fee here, firs, what great love Christ bore to his people, rather then theyhould be in hell, & be damned. Folia Chrift would come from heaven, and sufferall this or them, though he knew before how he should be used. Othis is a great wonder, dear Christians methinks such a Pearl should fparkle in our eyes: we fail to Glory; not in the falt lea of our tears, but in the Red-sca of Christs blood. Truly it is wonderful to think how much Jefus Christ did for us, and how little do we for him; the greater his fufferings were, the greater were our fins, the greater his pain was, the greater should be our love to him again and wo hav

I thall make of this point, a Use of Infor-

mation and Exhortation. . a do and your

Vie 1. First, Is it so that a Believers Sa-

forms us of eight things was said

fufferings were great sufferings, in what he endured from men in his body, and in what he suffered from God in his soul. Christ did

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not only endure pain in his body. but agony in his foul. Of the fea of fufferings, the fea of forrew; the fea of blood, the fea of tears that our bleffed Saviour waded through to come and bring peace to our fouls, falvation to our fouls, grace and glory to our fouls. He fuffered from God, he fuffered from men his enemies, he fuffered from men his friends. he suffered from devils, he suffered in his name, he suffered in his members, he suffer ed in his body, he fuffered in his foul; the cause was our fine, the effect our salvation If you look through the Chronicle of his life. you shall find his whole life full of forrow and mifery : Hamas perfecuted, be wantemp ted, he was represented, be was fally accused be was apprehended, he was berrayed, he was orusified: what shall we say more? what can be faid more? He was fo full of forrow, he took his Name from forrow; our Lord Jefus Christis called oman of forrows, Ifa. 33.3. man of forrows and acquainted with grief.

Now judge firs, whether Christs life was not full of forrows; he took his Name from fortow. O fweet Joins, thy fufferings were great fufferings , that's my first Inference. Secondly, Jefus Christ suffered by himfelf, but not for himfelf; he was alone in his fufferings, neither Angels nor Saints bore any part with Christ in his fufferings; no. 10125

he drank the bitter cup alone, He alone purged our fine, Heb. 1.3. He alone by bimfelf, fays the text, parged our fine. No, Christ had none to help to bear his heavy burden with him, he bare it himself alone. But my beloved, though our Lord Jesus Christ suffered by himself, yet did he not suffer for himself, he suffered for us, helf offered that which we deserved by himself, yet, get he harbour numbers of an enried our forward, bower wounded for an transgressions, be was bruised for our intquities; the chastle ment of our peace was upon him, and with his stripes we are boated.

Do you fee hero Christians, how many our are here? our gricfs, our forrows, our transgressions, our iniquines, our peace, you have here five ours: fo again, For our fakes bebecame poor, 2 Cor, 8.9, Mark, for our fakes. Beloved, he was born for us; Onto muchild is borns he was given for us some of on is gipen fa. 96. He was made we half for mis Gal. 3.13. The text tells us, Hemanweld drupfe, but it was for us: He was delivered up for us, Rom. 8: 2 g. Who Spared nor his own Son, but delivered him up for mult. Other, all there things they were forcies born for us, given for us, made a our le for us, made finfor us, delivered aprioras, lived for as diet for us, and is now in heaven interceding form, Heb. 7.25. So that, my brethren, all that our Lord Tefus

Jefus fuffered, it was not for himfelf, but it was for us; our bleffed Saviour fuffered for us, that we might not fuffer,

This is the fecond inference.

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Thirdly, My third is this, that it is more for Christ to suffer any thing, then for all Men and Angels to suffer all things,

Pray mark firs, if all the Kings and Emperours in the earth, should have left their Thrones, their Growns, their Kingdoms, their Scepters, their Glory their Honours, and Princely robes, and have come and took upon them a poor Lazara's condition, to go poorly, and fare hardly, and die shamefully, why all this had not been so much as for Jesus Christ the Son of God to have suffered the least thing he did suffer.

Nay further, I fay, if all the Angels in heaven, and men on earth, had come and fuffered, and died ten thou fand deaths, it had not been so much, put all together, as it was for Christ to suffer any thing, because they are Creatures, he the Creator; they are Servants, he the Matter; they are Subjects he the Prince; they are mean, he is mighty he is King of Kings and Lord of Lords, berhought it no robbery to be equal with God, Phil 2.6.

Now I fay, it would not have been half fuch a wonder, if all the Angels in Heaven and men on earth, had come and fuffered as it was for the Son of God. Oh this is a wonder of wonders, his fufferings were wonderful, his humility was wonderful, his patience was wonderful, his love was wonderful, greater, love could none thew, he loved us fo that he dyed for love.

Now I befeech you confider this inference, which was this, that it is more for Jefus Christ to suffer any thing, then for all men and Angels to suffer all things.

And indeed firs, let me tell you, I want words to express it, or set it forth, for there is both want of words, and want in words

to express this matter.

Fourthly, My fourth inference is this, in Whata miferable case lay we, that our Lord and Saviour Jesus Christ must endure all this, suffer all this, bear all this, undergo all this for poor sinners, in what a miserable case lay we in, think you? certainly the misery of man was very great, that man should need such redemption as this?

Oh what a breach had fin made between God and us, that the Son of God must come from heaven to earth to suffer all this?

Oh firs, mischievous sin, I say mischievous sin had undone us, sin hath robb'd every one of six jewels, every of which jewels were more worth than heaven and earth. Would you know what jewels they be that sin hath robb'd us of? I will tell you, and then you

you will by with me, that we were in a very mischible cafe, and the state of the st

First, it robs us of the Image of God; was not this a precious Jewel think you? I say, it robbed us of the Image of God, and did draw in man the Devils picture. Malice is the Devils eye, Oppression is the Devils hand, Blasphemy is the Devils tongue, and Hypocrific is the Devils cloven soor.

Secondly, Sin robs us of our fonship, and makes us slaves to the Devil; slaves to fin, slaves to the world, and slaves to our selves.

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Thirdly, It robs us of our friendship with God, and made us enemies to God, enemies to Christ, enemies to our fouls, and enemies to all that is good.

Fourthly, it robs us of our communion and fellowthip with the Father, Son and Spirit, and makes us strangers and aliens.

Fifthly, It robs us of our rights and priviledges, of Heaven and havenly things, and makes us the children of wrath, and heirs of hell.

Sixthly, It robs us of our bonour and glory, and made us vile and miferable, as you may fee, Ifa. 1. 6. There was no foundness from the crown of the bead to the fole of the foot

Now firs, put all this together, and then fee whether or no we are not miferable, and

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whether

whether we did not need a Savionrato come and deliver us from this milery into which

our fouls were plunged in adot

Now here is our happinels, Christians, in Christ we have all those jewels again that were lost in the old Adam, the glorious Image of God, our fenship, our friendship, ourfellowship, our priviledges, & our glory & honour, we have all again by Jefus Chriff.

O firs, man was in a very fad condition,

man had brought himfelf into a fad condition, our condition was a milerable condition

Fifthly, A fifth Inference is this, Jefus Christ brought life to us, but we brought death to him; a life of grace, a life of comfort, a life of glory: Christ brought glory to us, but we brought shame to him: Christ brought riches to us, but we brought poverty to him; he brought joy to us, but we brought forrow to him, forrow upon forrow: we put a Crown of thorns upon Christs head. Christ put the Crown of glory upon our heads. We thought the earth roo good for Christ, and would not let him live here but put him to death, but Christ thinks not Heaven too good for us; we are ashamed to own Christ before men, but Christ is not ashamed to own us before his Father and his holy Angels. We condemn Christ, but Christ justifies us.

Oh

not

Oh Sirs, think of your unkindness to Christ, and let the consideration of his infinite love and favour to you, draw out your affections after him. That's the fifth,

Sixthly, My fixth Inference is this, all believers have exceeding cause to bless God for Jesus Christ; God the Father gave Chirst tous, to us who were not his friends, but enemies; to us who were not sons, but slaves; to us who were not Angels, but men; to us who loved not God, but hated him.

Oh have not we cause to bless God for Jessus Christ it in John 3. 16. God so loved the world, that he gave his only begotten Son, that whoever believed in him should not perish, but have everlasting life. Oh Sirs, what a gift is

Jefus Chrift!

Seventhly, If Jefus Christ, be so wonderful, oh then how vile a thing, how base a thing is it for the hearts of men to prefer any thing before Jesus Christ? I beseech you, and I beg of you all, to mind this Inference.

Surely firs, if Jesus Christ be so wonderful, so precious, so lovely, so rich, so sweet, so rare; oh then it is a most abominable thing, a wicked thing, a vile thing, to prefer any thing before Jesus Christ.

Oh I may speak it with grief of heart, there be too many in the world, that set light by Christ, and make nothing of Christ, and love

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not Christ and prefer every base lust before Christ, though there is nothing more curfed then this, yet there is nothing more common then this, Christians for men to prefer the

vilett of things before Christ.

First, The wicked Worldling he prefers the trash of this world before Jesus Christs he can leave hearing, and praying, and reading and fafting, to follow the world; he prefers gold before God, earth before heaven, gain before glory, his corruptible filver before his Saviour.

O thou wicked worldling, thou wretched worldling, can thy riches fave thy foul? let me ask thee, can thy riches deliver thee from hel, can thy riches bring thee to heaven, that thou thus preferrest them before Christ?

Oh the Lord Jesus will come in flames of fire to take vengeance on fuch: and then thou wilt know to thy cost, and pain, and torment, that thy riches cannot keep thee out of Hell, much less bring thy foul to Herven; then thou wilt fee thy folly when it's to late.

Secondly, Drunkards; wicked drunkards, prefer their drunkenness before Christ; the Drunkard prefers his pots before Christ; the Dannkard wades through a fea of drink to his Grave; he can fit a day or whole night in an Alc-Loufe, and think it but a little

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little ime; time; but an hour in the fervice of God, O how tedious is that.

Oh thou drunkard that now turnelt off thy cups so fast, God almighty hath a cup for thee, but not a cup of Sack, nor a cup of Beer, but a cup of Wrath, which thou shalt drink to eternity, which is worse then to drink scalding hot lead down thy throat; he hath so much liquor here, not only to drink to quench his thirst, but to drink to excess, till he say and do he knows not what: in hell he shall have little enough, there is nevera Tavern or Alchouse there, no, there is not a drop of water to be got all Hell over.

O thou wretch, thou shalt live in burning sames, and thy tongue shall cleave to the roof of thy mouth, and if thou wouldest give a thousand worlds for one drop of watre, thou shalt not have it and therefore, I beseech you, if any such there are here, in the name of God hear and fear, and do no

more fo wickedly.

O, I would not be in thy condition for ten thousand worlds, and yet leannot but have bowels of pity towards thee, which constrains me thus to speak, knowing thy condition better then thou doll thy felf.

O could thou but speak with thy sellow drunkards that are now in Hell, O what dreadful stories would thy tell thee of their

burnings, & fuffering, & pain, and torments: fome are in Hell already for the same sin; you live in, and if you live and die without Christ, you shall be e're long with them.

Thirdly, The swearer, the blasphemous swearer prefers his Oaths before Christ: many can swear by their Creator & Maker, and speak proudly, and look highly, and walk contemptuously, as if there were no God to punish, no Devil to torment.

Well, let me tell thee, O thou swearer, that now delightest in cursing, thou shalt be ere long sent with a curse to a cursed place; Depart ye cursed into everlasting stames, will

Christ fay to fuch persons.

Lastly, the proud person prefers his pride before Christ; if a fine suit of Cloaths did lie on the one hand, and Christ one the other, the proud person would rather put on the suit of cloaths than Christ.

O, I beseech you firs, consider what a vile and abominable thing it is to prefer any thing before Christ, Consider this, says the Pfalmist, ye that forget God, lest be tear you in pieces, and there be none to deliver you,

O, poor wretch, consider of that text, thou liest open to all the judgments in this life, and to all the torments in the life to come, all ye wicked ones that prefer any thing be-

fore Christ.

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Eightly, The last Inference is this if Jefus Christ be so wonderful, O then every one that he rethird Christ; should think it to be a most dreadfull thing to miss of Christ.

O Christians and Friends, consider of it, certainly that man or womans condition must needs be sad indeed, that lives and

dies without Jesus Christ.

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O poor wretch, the Devil looks but for a look from Godite come and rend thee and tear the in pieces, and drag thy foul to hell. Poor foul, thy foul is in danger every hour, of being arrested by death, and carried Priferer to hell.

Offirs, hocforth you, do you think and confider with order felves what a fad thing it is to mids of Christ. Until a man is in Christ, he hath nothing, he knows nothing, he enjoys nothing, can do nothing, is fit for nothing, and is worth nothing, Prov.

Oh, I befeech you, that you would confider feriously; consider that of all miseries this is one of the greatest miseries, to mis of Christ: we are never able to lament the loss of that poor foul that loseth Jesus Christ, all losses be wrapt up in that one loss; and therefore I befrech you all both good & bad bethink with your selves what a sad condition that person is in that misseth of Christ. So much for this Use of Information.

A Believers Golden Chain,

Come now to the fecond life, and that is a Use of Exbertation; and here I that make a Golden Chain of twelve Links, for Believers to wear about their necks.

I. Hear the best Meni be de bore Read the best Books. Dear The Indiana

Keep the bell Combany, harry rough

First. Hear the best men: Ofits, hear a foul! enriching Minister, a foul-winning Minister, a foul-fearthing Minister, one that declareth the whole Counsel of God, that gives the Father his due, the Son his due, the Holy Ghoft his due you that maketh hard things eafie, and dark things plain Many there are I may fpeak with grick and tothernhame, who instead of making hard things case to the people, make easie things hard to the people, plain things dark, speaking in unknown tongues, which the people underflandnot, and all to work a wain admiration of them in the ignorant; but how unlike to Christ, and the Prophets, and Apostles, these are, I will leave you to judge.

This is as if a man fhould make a Scaffold as high as a Steeple, when his work is down upon the ground. Ministers are Fisheronce; now you know, if Fisher men should wind their nets up together, they could catch on mitolal look Used to nothing,

nothing, but if they will catch the Fifh, they

must spread their Net.

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The Application is case: A functified heard is better then a filver tongue; a heart full of Graces, is better then a head full of Notions; notional knowledge it may make a mans head giddy, but it will never make a mans heart holy; that which most rickleth delicate ears, least helpeth diseased souls: how are we to speak to God and live, much less to speak from God to the people that they may live; how holy had they need be

that draw near to a holy God?

Ministers are called Angels, because we fhould be as Angels in our lives : but if Angels fall, they turn devils: O'we should be holy as the holy Angels; tis the foolifhme's of preaching that faves fouls; but not foolish preaching. Christ taught them as they were able to hear it, and as they were able to bear it, Mar. 4.33. Paul was excellent at this, I had rather speak five words in a known tongue then ten thousand words in an unknowntonque. A man may be a great Scolar, & yet a great sinner, Indas the traitor was Judas the preacher; therefore firs, let me befeech you for your poor fouls fake, hear those Ministers that come nearest to Christ, the Prophets, & Apostles; he is the best Preacher that doth most good and wins most fouls: you may go from meato truth, but not from truth to men, for the best of men are but men at the best.

2. Read the best Books, for in them you will find the best things, and compare what is spoken in the books of man, with what

is written in the book of God.

3. Keep the best Company, be much with them that are much with God, walk with them that walk with God, Truly our fellow-(hip is with the Father, and with his Son Fefus Christ, I Job. 1.3. Forfake all bad company, and joyn thy felf with good company; let them be thy choicest companions that have made Christ their choicelt companion; lay them nearest your hearts, who lie nearest Christs heart, carry them in your bosom by love, who shall be carried by Angels into Abrabams bosom ; let Chrifts Dove be your Love; with whom should Bolievers be, but with believers? you know what our English Proverbis, Birds of a fearber will flock rogether; Being let go; they went to their own company, All. 4. 23. Indeed none are fit company for a Believer, but a believer; to fee a Saint and a Sinner, fociating one with another, is to fee the dead and the living keep house together; carnal men, though they be naturally alive, yet they are spiritually dead; 'tis better tobe with Lazarus, though in his rags, than to be Dives, though in his robes ? he that walketh

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O dwell where God dwells make them your companions on earth, who shall be your companions in heaven. That's the first.

II. Meditate often, think often on the four last things, Death, which is most certain, Judgment, which is most strick, Bell which is most doleful, Heaven, which is:

most delightful.

First, Medicate upon death, which is most certain; be hath appointed unto all men once to die Heb, c.rg. Out of the dust was man formed, & unto the dust shall man be turned to think of death, is a death to fome men; but beloved, meditate upon death, the meditation of death, will put fin to death. Death to the wicked is the end of all comfort, and the beginning of all misery, but death to the godly is the out-let to lin and forrow, and the in-let to peace and happiness: the Saints: enjoyments shall be incomparable, when the finners torments shall be intollerable; when a believers foul shall go out of his own bofem, it goeth into Abrahams bosom; when a believer dies, he leaves all his bad behindi him, and carries his good with him; when a finner dies, he carries his bad with him, and leaves his good behind him; the one goeth from evil to good, the other from good to ewile when a faint leaves the world his fleftere-LUCIE

when a finner leaves the world, his body goes to worms to be confumed, and his foul goes flames to be tormented: the one goes to Abrabams colom, the other to Beelzebubs bolom; the chaff to the fire, and the wheat to the barn. Oh for the Lords fake meditate upon death. When you come into the world, you do but live to die again; when you go out of the world, you do but die to live again: he that lives well, cannot die ill, he that is affured of a life that hath no end, cares not how from this life that hath are end; but he that lives without fear, shall die without hope: He that hath no grace in his life that have no true peace in his death.

An old finner is nearer the fecond death, then he is to the fecond birth; his body is nearer to corruption, than his foul is unto falvation: death levelleth the highest mountains with the lowest valleys; the robes of Princes, and the rags of Beggars, are both laid up together in the wardrobe of the grave. The reason why men so little prepare for death; is because they so little think of death; when they feel sickness arresting them then they sear death approaching: The grave is a bed to rest in, but not a shop to trade in: when the soul in death takes its slight from its loving Mate, they shall meet

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no more till the general Alliz. When you are putting off your cloarles, think of the putting off your Tabernacles; be going to your beds as if you were going to your graves, and so close your eyes in one world, as you would open them in another world; when you are treeping between the sheets, then think of your winding-sheet. Remember, Christians, that God can as easily turn you into the dust, as he rould take you out of the dust. To day is your living day, to morrow may be your dying day; the meditation of

death will prepare you for death.

2. Meditate upon Judgment, which is most frict, we must all appear before the Judgment feat of Christ. They who will not come before his mercy-feat, shall be forced to come before his Judgment-feat; they who will not hear his word, thall frel his sword; they who are graceless in this day, will be speechless in that day : do you mind me, firs ? At the worlds end fuch will be at their wits end, to fee the earth flaming, the beavens melting, the fars falling, the graves opening, the judgment haftning, the fun and moon mourning, and Christ and his Angels comming : he that comes to raise the dead, will also come to judge the dead. O firs, the great day to great finners will be a terrible day, when they shall see Christ coming in the clouds, who

who hath the person of a man but the power of God, being crowned with dignity, and guarded with Angels, and imaged with aner, and inabled with power, to bring all Kings and Nobles, high and low, Rich and poor, to his Bar, and there he will judge them, not by the witness of their counter nances, but by the blackness of their conforences; he that was guarded to the croft with a band of Souldiers, shall be guarded to the bench with a guard of Angels, you that make no account of his coming, how do you think to give an account at his coming? For the Lords fake meditate upon judgment, the meditation of judgment, firs, may make you judgment proof, they who now judge themfelves in their own private Sellions, shall not be judged by Christ at his publick Affice

3. Meditate upon hell, which is most doleful. O sirs, heaven is a place where all is joyful, & hell is a place where all is doleful in the former there is nothing but happiness, & in the latter ther's nothing but heaviness, Psal. 9 17. The wicked shall be surned into bell. Mark sirs, the wicked shall be surned into bell.

O dreadful place, where the Devil is the jaylor, bell the prison, damnation the punishment, eternity the time, brimstone the fire, and men and spirits the fuel; to indure this will be intollerable, to avoid it will be impossible.

Possible. This is the day of Gods long-suffering, that will be the day of mans long-suffering, there they may suffer, and suffer prinwithout ease, and torments without end, sorrow without succor, & misery without mercy: for the Lords sake meditate upon Hell.

Oh what hells are there in hell, the loss of God, the loss of Christ, the loss of Saints, the loss of Angels, the loss of all good, and endless, easeless, remediless torments must be their portion: O that you would but

often think of Hell.

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If once thon droppelt into hell, after a thousand years you will be as far from coming out, as at your first entrance in; there is a way to keep a man out of hell, but no way to get a man out of hell? The wheat and the chaff they may both grow together, but they shall not both lie together: in Hell there shall not be a Saint amongst those that are terrified, and in Heaven there shall not be a sinner amongst those that are glorified.

The Sea of damnation shall not be sweetned with a drop of compassion, Will you pity a body that is going to the block, and will you not pity a soul that is going to the pit? What a sad visitation is that, where the black horse of death goeth before, and the red horse of wrath solloweth after? O that must needs be sad when one death comes upon the neck of another. A mans condition in this life may be honourable, and yet his state as to another life may be damnable. Poor Lazaria goes to heaven, when rich Dives goes to hell; it is better to go to heaven poorly, then it is to go to hell richly. O firs, let us go into heaven by contemplation, that we may never

go into hell by condemnation.

4. Meditation on heaven which is most joyful, Mat. 25.34. Come ye bleffed, inherit the Kingdom prepared for you. Heaven is a place where all joy is enjoyed, mirth without fadness, light without darkness, [weetness withour bitterness, life without death, rest without labour, plenty without poverty. Oh what joy entreth into a believer, when he enters into the joy of his Mafter ! who would not work for glory with the greatest diligence, and wait for glory with the greatest patience? Oh what glories are there in glory, thrones of glory, crowns of glory, veffels of glory, a weight of glory, a kingdom of glory; here Christ puts his grace upon his Spouse, but their he puts his glory upon his Spoule. In heaven the crown is made for them, and in heaven the crown shall be worn by them. In this life believers have some good things, but the rest and the best are reserved for the life to come. O firs, meditate upon beaven, the meditation of heaven will make us heavenly; heaven

beaven is not only a possession promised, but a possession purchased. When our contemplations and conversations are in heaven, than we enjoy heaven upon earth.

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To be in Christ is heaven below, and to be with Christ is heaven above: there cannot be a better being for us, than for us to be with the best of beings. To me to live is Christ and to dye is gain, Phil. 1.12. Paul was contented to stay a while out of beaven, that he might bring other fouls into beaven; his life to them was most useful, but his death to him was most gainful; let our condition be never so great, it is a hell without him: and let our condition be never so fad, it is a heaven with himan.

heaven without Christ, saith Luther. Indeed hell it self would be heaven if God were in it; and heaven would be hell if God were from it. That which makes heaven so sulf fear; and that which makes hell if so sulf fear; and that which makes hell so sulf fear; and that which makes hell so sulf so grade shall swim in the ocean of glary; here all the earth is not enough for one man, but there one heaven is enough for all men: a believer should fee with an eye that is purified, what he shall shortly see with an eye that is glorified; we may talk of the greatness of our crowns, but

we shall never know the weight of our Crowns till they be fet on our heads. That's the second our against the fecond.

. III. Set the watch of your dives by the

Sun of Righteoufness, Mal. 4.2/ 510T

Live in print, and keep the copy of your lives free from blots and blurs, that the characters thereof may be read by all. And bring up the bottom of your lives to the top of your lights; then only doth the watch of our lives move with aprightness, when it is set by the beams of the Sun of Rightes oulness: The grace of God that bringeth solvation, but appeared to all men, teaching at to deny ungodiness and mortilly instead to live soberty, righteously, and godly in this present world, Tit, 2 12, 12. They who will not submit to graces reaching, shall never enjoy graces salvation.

Oh live fo, that the word which hath brought falvation to your fouls, may bring your fouls unto falvation; that you may be fuch jewels of grace as shall be locker up in the cabinet of glory. The Father of light takes no pleasure in the children of darkness, let your light so shine before men, Mat you must first thme in grace, before we can think in glory. They who look for a heaven made ready, should live as if they were in

heaven already, le de de ser les les vain

There are four things that make up a new creature.

First, Light, Secondly, Life, Thirly, Holinefs.

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And fourthly, Good works. The children of Light must put on the armour of Light.

I cannot but fadly reflect on the inconflancy of rotten Profesiors; an applauded Christ shall have many Hosannaes, but a condemned Christ shall have many Cracifiges: but a true believer can as well go with Christ to the Tree where he is to be crucified, as he can go with Christ to the

Throne where he is to be glorified.

Oh flow unanswerable are the lives of fome Profesiors, to the lights of Profesfors? they know much, but do little; they know the good they are to do, but they do not the good they know: They fpeak of things above, but they love and follow after things below: A man is not what he fays, but he is what he does: to fay what we do. and not do what we fay, is but to undo our felves by doing. Take heed firs, that you do not talk your felves to hell with heavenly words, what is the great prejudice that the world hath against Professors, but this. that they who profess against pride more than others, are themselves as proud as others? thers, They profess against covetousness more then others, but are themselves as covetous as others: they often meet together to be better, but they are never the better for their often meeting together: do but take away their profession, and you take away their religion. They have nothing of the shape but the skin: they are better in their outsides, then they are in their insides.

Oh firs, if godliness be evil, why do you so much profess it? and if godliness be good, why do you so little practise it? either take Christ into your lives, or cast Christ out of your lips; either obey his commands more, or else call him Lord no more: either get oyl in your Lamps, or cast away your Lamps; to be a professor of piety & a practiser of iniquity, is an abomination unto the Lord; some would not seem evil, and yet would be so; others would seem good, and yet would not be so; either be what thou seemest, or else seem what thou beest. There are many that blush to confess their sins, that did never blush to commit their sins, there is nothing done in vain, but that that is vainly done.

O Christians, bring your lights to the light; what darkness can obscure them, who have a Sun above them? believers, when their candles are put out, they can setch light from the Sun of Righteousness; the nearer you are

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to fuch a fun, the clearer will be your light.
Oh Christians, you are never the better

Oh Christians, you are never the better for your lights, if you are not made the better by your light: he that fins against his light, will at last sin away his light. If thy light do not put sin and the world under thy seet, it will never put a crown of glory upon thy head. That is the third, and the

IV. Be willing to want what God is not

willing to give. I have a some of the As God hath never the less for the mercies he giveth, fo he hath never the more for the duty he taketh : man is fuch a debtor to God, that he can never pay his due to God; we are fo far from paying of the utmost farthing, that at the utmost we have not a farthing, to pay; there is no man but hath received more good then he deserveth, and cone more evil then he hath suffered; therefore he should be contented though he enjoy but little good, and not discontented, though he fuffer much evil; let us therefore be contented, 1 Tim. 6.8. A Christian is to Submit to the will of Gods disposing as well as to the will of Gods commanding: that man obtains his will of God, who submits his will to God. A gracious heart should never be out of heart, because he hath faid, I willnever leave thee, nor for fake thee, Heb. 13 5. He that hath faid it, will not unfay it

therefore take up your contentment in Gods appointment; we are not to be troubled for this, that we have no more from God, but we are to be troubled for this, that we do no more for God. A Christian, though he hath a will of his own, yet it becometh not a Chrifrien todo his own will; conteniment without the world is better then the world without contentment. Christian, get a holy heart, and thy estate on earth shall be transcendent, yea, thy estate on earth shall be Sufficient. Christian, is not God willing to give thee viebes? Other be thou willing to wantriches. Is not God willing to give thee bealth? Othen be thou willing to want bealth. Is not God willing to give thee children? O then be thou willing to want children. Is not God willing to give thee thy defire in this thing, or that thing? O be thou willing to want that thing. We many times stand in our own light: Never were any Saints their own carvers, but before they had done they cut their own fingers. Let you know was put to his own choice, and he chose Sodom; but you know how it fell out, it was not long before Sodom was burnt, So Rachel faid, Give me children or elfe I die, and the had a child, and it cost her her life. Abraham defired the life of Ishmael, but he had but little comfort of him allhis days. Therefore, dear Christi-

Golden Cha en, submit thy will to Gods will " that foul Gods hall have his will of God, that defices noed for thing but whet God will. Do but you take ot we care of all that which belongs to God, and do no God will take care of all that belong to you. hath It is nothing but reason that God should Chrifall out with them in the course of his prowithvidence, that fall off from him in the course withof their obedience. Wicked, men make the cart, world their treasure, and God makes the dent. world their torment; when they want eltates tient. they are troubled for them, and when they thee richalth? Is

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have estates they are troubled with them. Murmuring persons think every thing too much that is done by them, and every thing too little that is done for them. God is as far from pleafing them with his mercy, as they are from pleasing God with their dury. It is unthankfulness that is the cause of the earths unfruitfulness. Did a man believe that the Lord would not fail in his body, how carefuly would he look after his foul! It is only the Christian man that is the contented man, he doth not quarrel with God for mercies denied, but bleffeth God for for mercies bestowed. The higher a Christian

ven. That's the fourth. V. Crucifie your fins, that have crucified your Saviour.

is raised above the things of the earth, the

more he is ravished with the joyes of Hea-

They that are Christs, faith St. Pani, have crucified the flesh with the lusts thereof. Did the rocks rend when Christ died for our fins, and shall not our hearts rend that have lived in our fins?

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O the nails that pierced his hands, thou'd now pierce our hearts. They thould wound themselves with their forrows, who have wounded him with their fins; that they have grieved his spirit, it should grieve their spirit

Oh that ever I should be so bad a child to him, that bath been so good a Father to me, Our fins have been our greatest traytors, & our Saviour hath been our choicest helper.

Oh put lin to death, that was the cause of Christ death, If one should kill our Father, would we hug him and embrace him as our friend, let him eat at our table, and not rather hate and deteft the very fight of him? If a make should sting thy dearly beloved Spoule to death, wouldst thou preserve it a live, warm it at the fire, hug it in thy bofom, and not rather flab it with a thousand wounds? And were not our fins the cause and instruments of Christs death? were not they the whips that foourged him, the nails, the cords, the spear, the thorns, that wounded him, and fetcht the heart bloud from him; and can we love our fins that killed our Savieur? Can a Spoule love her husband, and her heart embrace an Adulterer?

We complain of the fins of Jules, and of the Jews, and feem to hate them, and fpit at the mention of them, and can we love our Jules fins that fet them all on work, and

put Christ to death?

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And yet how many are there that had rather have finful felf fatisfied, than to have finful felf crucified. Oh fm is that mark at which all the arrows of vengeance are thot: were it not for fin, death had never had a beginning; and were it not for death, fin would never have an ending. Man began to be forrowful when he began to be finful. The wind of our lust blowed out the candle of our lives. If man had had nothing to do with fin, death had had nothing to do with Oh did fin bring forrow into the world? O then let forrow carry fin out of the world. Of all evils fin is the greatest evil Rom. 6. 23. The wages of fin is death. Ohit is worse than punishment, banishment, and imprisonment; fin killeth both body & foul. it throws the body into the cold earth a rotting, and the foul into the hot hell a burning. O for the Lords fake think of this, and weep for this betimes; let the cry of your prayers out-cry the cry of your fins.

Nothing can quench the fire that fin hath kindled, but the water which repentance hath cauled: If we confess our fins, be is faith-

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ful and just to forgive wo our sins, and to cleans in from our sins, Job. 1. 17. A Saint is not free from sin, that is his burden, a Saint is not free to sin, that is his joying; fin is in his soul, that is his lamentation; his soul is not in sin, that is his consolation: If you will not sin in your grief, then grieve for your sins. That's the fifth.

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VI. Do you blefs God most; who are most b :fled. God is good to all, but to Ifrael he is truly good, even to fuch as are of a clean heart Pl.73.1. they can never fpeak good enough of God, who have talted the goodness of God; it is but reason that they thould bless most. who are the most blest. They who hold the largest farms, must pay the greatest rent, differing mercies call for differing duties. It is very meet that he should be magnified by is, that makes us meet to be glorified with him. O Christians if he hath called you out of your marvellow darkness into his marvellow light, you ought to thew forth his marvellous praife, I Pet. 2. 9. But you are a chofen Generation, aroyal Priestbood, un holy nation; a peculiar People, that you should she'te forth the praises of bim, who bath called you out of darkness into his marvellouslight. Men should not glory In what they have received, but they should give glory For what they have received. The glory of God must be the golden

den But, at which all the arrows of duty are that, Grace in our hearts is like stars in the Heaven, that shine not by their own splendour, but by borrowed beams from the Sun of Righteousnesse, Giving thanks to the Father, who bath made us meet to be partakers of the inheritance of the Saints in light, Col. 1.12

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As the best of means should make us fruitful, fo the best of mercies should make us thankful. Shall a Stint find God a mafter that is bountiful, and shall not God find a Saint a fervant that is dutiful? if he gives us any enjoyment, it is but for his own entertainment. He thall never want mercy, that doth not play the wanton with mercy. To blefs God for mercies, is the way to increase them: to blefs God for miferies, is the way to remove them. No good lives fo long as that which is thankfully improved; no evil dies fo foon as that which is patiently endured. O Christians, give all your glory unto him, who hath given all his glory unto you, & do as those glorified ones do in glory. The four and twenty Elders fell down before him that fate on the throne, and wor shipped him that liveth for ever and ever; and caft their crowns before the Throne, Taying, Thou art worthy, O Lord, to receive all Glory, and Honour, and Power, for thou haft created all things, and for thy pleasure they were and are creased,

ved from God, let all you have is derived from God, let all you have be returned to God.

The more Gods hand is enlarged in the bleffing of us, the more our hearts (hould be enlarg'd in the bleffing of God. O believers, he hath frowned upon others, but he hath smiled upon you. He hath past by others doors and knockt at your doors. He hath made you light when others dark, He hath made you living, when others are dead, He hath made you heirs of glory, when others are children of wrath. He hath made you fons, when others are flaves. He hath made you higher than Angels, when others are no better than devils. This hath he done and more for you who are believers. Now have you not great cause to bles God? Whilst man is bleffing of God for his mercies, God is a bleffing of man with his mercies. Can you find me out that good that is not given you, or that evil that is not forgiven in you? God he deserves more from every Christian, than he demands from every Christian: where this Sun of mercy shines hottest, there the fruits of grace should grow fairest. That's the fixth

VII. Fear not the fear of men.

Wicked men must not be seared, though they be never so mighty; nor followed, though never so many. Fear not them that 0

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can kill the body, faid our bleffed Saviour, and can do no more, Mat. 10.28 If a righteoms cause bringeth us into suffering, a richieous God will bring us out of suffering. If we suffer for well-doing, we do well in suffering. Shall we seafe to be Professors, because others will not cease to be perfecutors. If ye Suffer for well-doing, faith the Scripture, ye are bappy. What are we members of Chrift, and yet afraid to be Martyrs for Christ? what are the children of God afraid of the children of the Devil? Are the children of light afraid of the children of darkness? The children of heaven afraid of the children of wrath? What though you be weak, your King is firong? what though you be lambs among wolves, your Captain is the Lyon of the tribe of Judah? what though you have no power, Christ bath all power given bim both in beaven and earth, Mar. 28.18.

The fear of perfecution is more than perfecution. He that lofeth a base life for Christ, shall find a better life in Christ. Persecution, though it brings death in one hand, it brings life in the other; though it kills the body, it crowns the soul, it sends the body to dust, and the spirit to rest; the worst they can do against you, is the best they can do for you; the worst they can do is, but to fend you out of the earth, and the best they can do for

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you, is but to fend you up to heaven. They take a life from you which you cannot keep, and befrow a life upon you which you cannot lofe; if they be bleffed who die in the Lord, oh how bleffed are they that die for the Lord; do wicked seen glory in that which is their shame, and shall we be ashamed of that which is our g'ory? It is an honour to be dishonoured for Christ. What is a short happiness attended with an everlasting mifery, to a short misery attended with an everlasting happiness!

O how clear will the Sun of Righteouf ness shine, when those dark Clouds are

blown over.

What if they threaten you with prefen death, doth not God also threaten you with everlasting death? If you be not ruled by him, whole threatning should you fear? I man more terrible than God? is death mon dreadful than Hell? God hath faid Fear no man, who art thou that shouldest be afraid of manthat shall die, and of the fons of men that finill be made as the grafs, Ifa. \$1.12, Do you fee. Christians, God would not have you to be afraid of man: he that is afraid of man is afraid of grafs: Fear thou not, for I am will thee, be not dismayed, for I am thy God, I wil ftrengthen thee, yea, I will help thee yea, I wil uphold thee with the right hand of my Rights oufne

Golden Chair.

beit, and then let the world do their worlt.

That is the feventh.

VIII. Cleave thou closest to that truth

which is the choicett.

First, Be for hearing and doing, both, but for doing more; he that doth mo t shall receive mo t. Carittians, the more glory you bring to God, the more glory you half have from God. O how abundant should they be in the work of the Lord, that know their labour is not in vain in the Lord, I Cor. 15.58.

Secondly, be for knowledge and practice, both, but for practice more. Alas, what is it to be a Christian no farther than a few good words will go? I tell you, fire, good words without good works will never turn to a good account. Holy fayings without holy doings will never conduct your fouls to a boly place.

Thirdly, Be for gifts and graces, both, but for grace more; a heart fanctified, is better than a tongue filvered. Grace brings Christ and the foul together, and unites them together. Without grace there may be a knowledge that is seeming, but without grace there can be no knowledge that is saving.

Fourthly, Be for Credit and Conscience both, but for conscience more. Where there is a pure Conscience, there will be a pure conversation. As no slattery can heal a bad

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conscience, so no cruelty can hurt a good conscience.

Fifthly, Be good in good times and bad too, but in bad more. To be good at all times is a Christians duty, but to be good in bad times is a Christians glory. You cannot tread in the steps of our Saviour, but you will taste of the cup of our Saviour! Any man, says the Apostle, that will live godly in

Christ Jesus, must suffer persecution.

Sixthly. Be for body and foul both, but for foul more. O how careful are men for their bodies, but how careless for their fouls? they are true to that part which is without, but false to that part within. So they may have but something of the world in their hands, they care not though they have nothing of heaven in their heart.

O Christians, our work below is then the best done, when our work above is the first done. The greatest happiness of the creature is, not to have the creature for ones happiness.

Seventhly, Be for peace and truth, but for truth more. Oh Christians, love the truth in truth. Love the truth of God intruth, justifie the truth, and the truth will justifie you. Till you can love the naked truth, you will never live to go naked for the truth. Remember that, I pray, Christians.

Eighthly, Be for life and Christ both, but

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for Christ more. Christiss weeter than wine, better than life, he that came from above, is above all: He that hath the key of Heaven, can only open the doors of Heaven.

Ninthly, Be for works and faith too, but for faith more. Faith is a grace that is the most needful, and a grace that is the most fruitful. A faith that worketh not, is a faith that faveth not. Nothing will get up to heaven, Christians, but that which came down from heaven.

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Tenthly, Be for publick duties and prisvate too, but for private more. Be much in privateduties; if you fall thort in any, fall thort in publick duties, and be most in pri vate. You that have filled the book of God with your fins, should fill the bottle of God with your tears.

Eleventhly, Be for form and power both; but for power more. I fay, be for powers

more, Christians;

Alas, what is the form without the power? they give God the Cap and Knee, and: give up themselves to all manner of abominable wickedness.

O Christians, I say, be for power be fore look to that, that you be for the power of godline's more than the form of godline's

Twelfthly, feek to please men and God? both, but God rather. To be in favour with

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them who are out of favour with God, to be well spoken of by them, who are evil spoken of by God, is rather a reproach than an honour.

If there be not fellowship between Christ and you in ho'iness, there will be no society between Christ and you in happiness.

This is the eighth:

1X. Acquaint your felves with your felves.

The tryal of your felves is the ready road to the knowledg of your felves. No man begins to be good, till he fees himfelf to be bad. Till you fee how foul your faces are, you will never pay tribute to Christ for washing of them. He can never truly relish the fweetness of Gods mercy, who never tasted the bitterness of his own misery. The bottom of our disease lieth here, that we fearch not our disease to the bottom.

He that trusteth his heart, is a fool, & yet fuch fools are we that we trust our hearts. The conversation may be civilized, when the affections are not sanctified. A man may be acquainted with the grace of trust, who never knew the truth of grace. Therefore examine your selves, and prove your selves, 2 Cor. 13.5. whether you be in the Faith or no, or whether the Faith be in you or no.

See whether your hearts be the Cabinet of fuch a Jewel; for want of this many are

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like Travellers, skill'd in other Countries, but ignorant in their own; many have their evidences of grace to feek, where they hould have their evidences of grace to the w.

O'beloved, I beleech you with beleechings, be more in fearching of your own

hearts more.

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re ke Tis of greater concernment to know the state of your hearts, than to know the state of all our estates.

A man may profess like a Saint, pray like a Saint, speak like a Saint, look like a Saint, and yet not be a Saint. You cannot always tell what it is a Clock in a mans breast, by the dyal of his countenance. The humblest look is sometimes linked to the proudest heart.

Believers, for the Lords fake confidence well these three things.

First, What you were in the state of Na-

Secondly, what you are in the state of grace.

Thirdly, What you shall be in the state of Glory.

Of methinks you should think of this, what you were, what you are, and what you shall be. Conversion beginneth in consideration.

Grace, as it makes our comforts (weeter), foit makes our Crown greater.

Beloved

Beloved, for Gods fake, for your fouls fake, acquaint your selves with your selves. The readiest way to know whether or no you arein Christ; is to know whether or no Christ be in you, for the fruit is more visible than the root. The tree of righteonfuefs is known by the fruits of richteon fne [s Mat. 7.20. The tree is known by its fruit, faid our Lord Tefus. Christ. If you would know the heart of your fins, you must then know the sin of your. hearts; will you remember that Christians? For,out of the beart, faid our Lord, proceedeth. evil thoughts, murther, adultery, and fornication, and blashbemy, Mat. 15.10: Many have passed the rocks of gross fin, that have been castaway upon the sands of felf-righteousness: ifyou be found in your righteousness, you will be lost in you unright cousness. He: that hat hao better righteoufness than what is of his own providing, shall meet with no Bigger happiness than what is of his own deferving. That's the ninth.

X. Do good in the world with the goods

of the world.

Tis better to spend our time in doing good, than in getting goods; for the goods we get we must leave, but the good we doe will never leave us, Rev. 14. They sha bresh from their labours, and their works follows them: the ambitious man shall leave all his

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greatness behind him, when the religious man shal carry all his goodness with him, Dives his charity was very cold, & he found the flames of hell very hot. There's not a drop of water for fuch Dives's in hell, that have not a crumb of bread for fuch Lazarm's on earth. Diver denied Lazarus a crumb of bread, & therefore Lazarus must not bring hima drops of water. He that will shew no mercy, shall have no mercy shewed him. Let charity be your shop to trade in, and eternity shall be your bed to rest in. Be a father to all in charity, and a fervant to all in humility, do much good, and make but little noise; every grate that is more exercised, shall be more glorified: the more good ye do for God; the more good you shall receive from God. As the poor cannot live without your mercy on earth, fo without Gods mercy you shall not live in heaven; he that gives to the poor Saints for Christs fake, hall be rewarded by Christ forthe Saints fake, Mat. 25 36, to 400 Naked and ye clothed me : I was fick, and ye visited mo: ' was in prison, and ye came unto me. Then halthe right cous answer him, saying Lord, when fam we thee an hungry, and fed thee? or thirsty, and gave thee drink? When fam we thee a ftranger, and took the infor naked, and coathed thee? Or when far we thee fick or in prison and came unto thee? And the King

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owe his: King shall answer and say unto them, Verily I say unto you, massive as ye have done it unto one of the least of these my brothren, ye have done it unto me. The more you disburse for Christ on earth, the greater sums of glory you shall receive from Christ in heaven.

The crop that is sown in mercy, shall be reapt in glory. As we must lay out all in the cause of God, so we must lay down all for the cause of God: that which is cast into Christs Treasure by the way, is not cast away: Mercy is so good a Servant, that it will never let its Master dye a Beggar: though it make your Pockets lighter, yet it

will make your Crowns greater.

O that God should give the rich so much, and O that the rich should give the poor so little. Some say, that the barrenness ground is seared to the richest Mines. Tis too often true in a spiritual sence. How many rich men, though their Estates be like a fruitful Paradise, yet their hearts are like a barren Wilderness. They have much of the earth in their hands, but nothing of heaven in their hearts. They be rich in goods, but not in goodness; I wonder that such worldlings do not tremble at these sayings, Mat. 25, 42. Then shall be say also unto them on the test band, depart from me, ye cursed, into everlasting sire, prepared for the Devil and his Angels;

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for I was an hungred, and ye gave me no meat; I was a thir fty, and ye gave me no drink; I was a stranger, and ye sook me not in; naked, and ye cloat bed me not: fick and in prifon, and ye visited me not. Then shall they also answer bim, faying, Lord, when faw we thee an hungred,or a thirft,or a ftranger,or naked,or fick. or in prison, and did not minister unto thee? Then shall be answer them, saying , Verily I fay unto you inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishmens, but the righteom into life eternal.

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O that men should be so much mistaken with their riches, who must ere long be taken from their riches : as you brought none of your coin into the world with you, fo you shall carry none of it out of the world with you. In the world you find it, and in the world you shall leave it; to whom you know not, it may be to them you would not. Did but some rich men know before their deaths how their gold & filver should be spent after death, they would wish it back again at the Mines from whence it came. O ye rich men I fay unto you, do good in the world, with the goods of the world: 'tis a greater honour to give like a Prince than live like a Prince.

'Tis better to have a heart, and not wherewith, than to have wherewith and not to

have a heart. Give; and it shall be given you; your charity thou'd seek the poor, before the poor seek your charity. He that sheweth mercy when it may best bespared, shall receive mercy when it shall most be needed. That's the tenth.

XI. Improve that time, which will be yours but for a time; time ere long shall be to you time no longer, Rev. 10.6, Opportunities are for eternity, but opportunities are not to eternity; Christians remember that. That race is short in which you run, but the price is great for which you run As you have not a lease of your lives, so you have not a brase for your lives. Had we not need take heed how we shoot, that have but a single arrow to direct to the mark? No time is ours but what is present, and this is as soon past, as present. Natures womb of ten proves Natures tomb.

Oh consider, how much of your time is gone, and yet how little of your work is done. Shall your rest steal away one half of your time, and your lusts the other? O what enemies are they to themselves, that of all their days allow themselves not one; your work is great, and your time is short; you have a God to honour, a Christ to be believed in, and a soul to sive; you have a race to run, and a crown to win, a hell to escape, and

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a heaven to make fure: you have many frong corruptions to weaken, & many weak graces to firengthen; you have many temptations to withstand, and many afflictions to bear; you have many mercies to improve, and many duties to perform; therefore endeavour to improve your time. All the time that God allows us, is little enough to perform the task which he allots us: Therefore. dear Christians, redeem the time, Epb. 5.16. Redeem the time, because the days are evil. If much of your time be past, let no more of your timebe walt : how much the longer our time hath been, so much the shorter our time shall be. Oh that every step your fouls take, might be towards Heaven, and that you would make fure of God to day, because the next day you are not fure of your felves. For the Lords sake improve your time, for your fouls fake redeem the time. The Lawyer will not lose his Term, the Waterman will not fose his Tide, the Tradesman will not lose his Exchange time, the Husbandman will not lose his feafon; and will you lose your precious feafon? if you lose your feafon, you lose your fouls. Know that ther's but one Heaven, and miss of that, and where will you take up your lodging but in hell? There is no fitting up under ground, for those that have lost their time above ground: the great hinde-

crance of will living, is the expectation of long living: Many think not of living any berear, till they think not of living any lonper. O how just is it that they should miss of heaven at the last? Now is the time of grace to accept of you, and now is the time for you to accept of grace, To day, to day, to day, faith God thrice in that one chapter, Heb.3. Today in the 7.v. To day in the 13.v. To day in the 13. v. Oh bur finners fay, To morrow, better than two to morrows, this day is thy living day, to morrow may be thy dying day, and therefore for the Lords fake purit not off. Now if ever, now for ever, now or ver, up and be doing, left you be utterly undone. That is the Eleventh.

XII. Learn humility from Christshumility, Learn of me, for Lammeck and lowly in boart, and you shall find rest to your fouls,

Mat. 11.29.

Humility makes a man like an Angel, and for want of it, Angels were made Devils. Proud finners be fit Companions for none but proud devils. The most lovely professor is the most lowly professor a believer is like a vessel at Sea, the more it fills, the more it finks. None so humble upon earth, as those that live highest in heaven. Do but see how one of the best of Saints looks upon himsels

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as one of the least of Saints, Unto me, who can left than the least of all Saints, faid great Paul, Eph. 3.8. The most holy men be always the most humble men. Where bumility is the corner-stone, there piery is the top-stone. It is good to have true thoughts of our selves. The Cloth of Hamility should always be worn on the back of Christianity.

God Almighty hath two Houses in which he dwells, his City house and his Countrybonfe : his Ciry-bonfe is the Heaven of Heavens, and his Country-house is the humble and lowly heart, Ifa. 57. 18. I dwell in the high and holy place, that is, in Heaven, Gods City-house; and with him that is of a contrite and bumble fpirit, that's his Country boufe Humility is a Berbel for Gods dwelling but pride is a Babel of the Devils building. I you do not keep pride out of your fouls. & your fouls out of pride, pride wil keep your fouls out of Heaven. I will not fay a good man is never proud, but I will fay a proud man is never good. God refifteth the proud, Jam. 4.6. Godresiftetb the proud, but givetb grace to the bumble. The face of prosperity thines brightest through the Mask of humilify. Of all garments humility best becomes Christians, and most adorns their Profession, God will not endure that any man should think well of himself, but himself. A Christi-

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an should look with one eye upon grace to keep him thankful, and with the other eye upon vice to keep him mournful. When you begin to be proud of your gli tring feathers, look down upon your black feet, Rev. 4. 10. The four and twenty Elder, fell down before the Throne, and ca't down their crowns before him that sate upon the Throne: The only way of keeping our Crowns on our heads, is the casting them at his feet.

Alas, firs, what are you proud of? are you proud of your riches, of your honours, of your relations, or beauties, or ftrength, or life? Alas, alas, these are poor low things to glory in. When men glory in their pride,

God stains the pride of their glory.

Ogo to the graves of thase that are gone before you, and there see, are not their bones scattered, their eyes wasted, their slesh confumed, their mouth corruped? Where now bo those ruddy lips, lovely cheeks, fluent tongue, sparkling eyes, comely nose, are they not all gone as a dream? and where will you be ere long? and will you be proud of these things? An humble heart knoweth no sountain but Gods grace, and an upright man knoweth no end but Gods glory. That is the twelsth.

XIII. Beupright Christians.
The Gospel doth not on by require that we

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should be excellent Christians, but that we should be dilligent Christians. The more glorious dispensations you live under, the more gracious conversations you should have. Spiritual actions will make you look fresh in the eyes of Spiritual Christians. The more you have of good in you, the more you shall have good with you. The clearer the lamp of grace burns on earth, the brighter the Sun of glory shall shine in heaven. We live by dying to our felves, and dye by living in our selves. Christians should be burning Lamps, as well as shining Lamps. Should he walk in darkness whose Father is light? Shall that tongue be found lying fo con-fantly to men, that was found praying fo earneitly to God; or those eyes be found gazing on finful objects, that were found reading of facred oracles? Shall fuch as have received Christs press-money, fight under Satans colours? Beloved, either let your works be according to your profession, or else let your profession be according to your works. Never put on the fair fruit of profession, to do the foul works of corruption: never put on Christs livery, todo Sarans drudgery, Let every one that names the Name of the Lord depart from iniquity. Not every one that faith untome, Lord, Lord, Shall enter into the Kingdom of heaven, but he that doth the will of my Father

that mens tongues should be larger than their hands; in words they profess him, but in works they deny him. Many set a crown of glory on the head of Christ by a good profession, but place a crown of thorns on the head of Christ by an evil conversation: They fear the Lord, but serve their own Gods,

2 Kings 17.33.

Alas, beloved, what good will your profestion do you, if you do not make good your profession? 'tis better never to shine, than not to be gold. Either take oil into your Lamps, or throw away your Lamps. The almost-Christian shall be but almost saved. Thesefore my brethren, let me befeech you, be altogether Christians; be right upright Christians; be fincere Christians; be as goodly as the godly. Holy David tells us, Pf. 15.2,3,4. Who is the upright man? who is the right upright Christian? He that walketh uprightly, and worketh righteousness, and speaketh the truth from his beart, be shall dwell in thy Tabernaele, and so he goes on. If you would keep your felves unspotted from the world, you must keep your selves unspotted in the world,

O be not vain in a vain world: the loose walkings of Christians, are the reproaches of Christians, Were Abraham now on earth,

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who is in beaven, how would the Father of the faithful bluth to fee their actions, that still themselves his off spring? O there be some men who think themselves too good to go to Hell, and God thinks them too had to go to Heaven. Noah was a just man, and perfect in his generation, Ge. 6.9. He was not a sinner amongst those that were Saines, but he was a Smint amongst those that were sinners; he walked with God, when others walked in iniquity; he was a man so like unto God, that there was never another man like unto him.

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The primitive Christians were the best of Christians, they knew little, but did much we know much, but do little. O firs, if the service of God be bad', why do you set forth in it If the service of God be good, why do you thrink back from it? be altogether Chriflians, or effe be no Christians. Tis good to profess, but tis better to practife; yea, of the two, practice without profession, is better than profession without practice. We must not be offended at the professors of Roligion, because all are not religion that make profession. Though their be many professors that are not believers, yet there are no believers but are professors. Christians, when you make a good profession, be sure you make your profession good. That's the thirteenth.

XIV. Let

KIV. Let it be thy art in duty to give God thy heart in duty. My fon give me thy heart, Prov. 23. 26. You fee God calls for the heart; the heart is that field from which God expects the utmost plentiful crop of glory. God bears a greater respect to your hearts, than he doth to your works. God looks mort, where men look leaft. If the heart be for God, then all is for God. our affections, our wills, our defires, our time our ftrength, our tears, our alms, our prayers, our estates, our bodies, our souls, for the heart is the Fort Royal that commands all the relithe eye, the ear, the hand, the tongue, the head, the foot, the heart commands all thefe. Now if God hath the heart, he hath all, if he hath not the heart, he hath none. The heart of obedience, is the obedience of the heart; as the body is at the command of the foul that rules it, fo should the foul be at the command of God that gave it, I Cor. 6. Te are bought with a price, fays the Apostle, therefore glorifie God in your bodies, and in your Spirits. He that is all in all in us, would have that which is all in all in us, The heart is the Presence-chamber, where the King of Glory takes up his lodging. That which is most worthy in us, should be given to him that is most worthy of us. The body is but the cabinet, the foul is the jewel;

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the body is but the shell, the soul is thekernel. The soul is the breath of God, the beauty of man, the wonder of Angels, and the
envyos Devils. The Devil knows if there be
any good treasure, 'tis in our hearts, and he
would fain have the key of this cabinet, that
he might rob us of our jewel. The Devil
would fain have the key of the heart. As we
commit our estates into the hands of men,
so we should commit our selves into the
hands of God, But alas, man hath no mind
to give what God hath a mind to have, this
people draw near to me with their mouths, obonour me with their lips, but their hearts
are far from me, Mat. 13. 8.

Alas, too too often we have our hearts to feek, when we come to feek God. You may keep your duties to your felves, if you do not give your hearts to him. A duty that is heartlefs, is a duty that is fruitlefs. You can never give God the heart of your fervice, if you do not give him your heart in your fervice. The heartshould be the first that comes into duty, and the last that goes out of duty. Goodwords without the heart are but hypocrifie. Beloved, for your poor fouls take, let words & works go together, your tongues and hearts go together, your lips and lives go together, your prayers & pra-

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chife go together. If your duties do not en out the heart of your fins, your fins will ear out the heart of your duties. A dram of matter is better then a floud of words. A hear without words is better then words without a heart. A little done with the heart, is better then a great deal done without the heart. Nothing takes with the heart of God but what is donewith the hearts of men. He that regards the heart without any thing regards not any thing without the heart. That's the fourteenth.

XV. Be diligent in the means; but make

not an Idol of the means.

Give all diligence to make your calling an election sure, 2 Pet. 1. 10. It is our presen bufiness to make fure our future bleffel nels. When estates, and honours, and life, friends, and pleafures, cannot be made fure let this be made fure, for you fee by dail experience, they cannot be made fure, Tin 6. 19. Lay up for your selves a good founds tion; fee what the Apostle faith. Lay up for your felves a good foundation: and why? tha you may layhold of eternal life. There is n landingat theshore of felicity, without fai ing in the bark of fidelity, Phil. 2.12. Wor out your salvation with fear and trembling till you attain to firm falvation, you will no ver be free from great temptations, Luk, 1

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24. Serve taxuser in ar the firming are, Who would not finite for glary with the greatest diligence, and wait for glory? Pray without ceafing, Thef. 4.17. Pray continually, though you be not continually at praying ; our daily bread calls for daily prayer Every day begin theday and end the day with God; let prayer be your first work and your last work every day : O Christian, lock up thy heart with prayer, and give God the key. Are you called by the Name of Christ, and will not you call upon the Name of Christ, ak take away fpiritual breathings, and you take away Spiritualliving. We may pray alway and yet not be always at prayer. Christians can never want a praying time, if they do not want a praying frame. None can pray aright but those that are new creatures but al enghesopray because they are creatures ou firitualman may prayearnally, but a carnal Tim man cannot pray fpiritually. Prayer fetched nda an Angel out of heaven to fetch Peter out of p fo prison: they prayed heartily, and they sped happily. The gift of prayer may have praife isn from men, but 'tisthe grace of prayer that fail hath power with God Prayer, never didman Wor rightly make it, but God did quickly grant ling it, No Christian hath so little of Christ but 11 ne he hath matter for praising, and no Christiuk.I an hath so much of Christ, but he hath mat-

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ter of praying. Deny not God faith in pray: er, and God will not deny a faithful prayer. But then in the fecond place, as you multibe diligent in the means, fo make not an idol of the means. Take up all duties in a point of performance, & laythem down in a point of dependence what is hearing without Christ but like a cabiner without a jewel or receiving without Christ, but an empty elass without acordial?duty can never have too much of our diligence, nor too little of our confidence. A believer doth not do good works to live, but he lives to do good work alt is a bad thing for us to be nothing in our felves and to be all in Christ. To underrake all our ducies, and yet to overlook all our duties. The righteoushess of Christ is to be magnified, but the righteous ness of Christians is not to bementioned: When youhave done all then fay we are unprofitable perfons, Luk. 17.10. We own the life of our fouls to the death of our Saviour. Duties they are not destroyed by Christ, but they must bedenied for Christ; Wehave as much need of the spirit to bring uplour graces, as we have need of the fpirit to bring forth our graces. The clock of our beart's will standstill unless he oyl thewbeels: Rejoyce in Jefus Christ, & have no confidence in theflefb, good works are lo indigent, as none can be faved by them, and yet they are foracellent,

collenn as none can be Taved without them. Duties, if Christ breath not in them, a Chriftian grows not under them, we must live in obedience. Many live more upon their cufrom than they do upon Christ; more upon the prayers they make to God, than upon the God to whom they make their prayers. Duties they are but dry pipes in themselves, though never for euriously cut out, till Christ fills them.

XVI. Take nothing upon trust, but all willow life, that they hard noqu

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Though all gold glifters, yet all that glifters is not gold; all is not truth that goes for truth, 1 John 4.1. Try the spirits, believe not every spirit, Mark firs, you must not believe every frier, but try the fries whether they be of God or no: 1 Thef. 5,21. Prove all things, bold fast that which is good. Prove all things, that is, tryallthings by the Scripture. Many hold fast before they try, but we must try before we hold fast. Alas, there are many in the world that are like infants, who finallow down all that the nurse puts into the poor babes mouth; truly fo is it with many men and women, whatever men fay; down it goes; they will not take fo much pains, as to try the fayings of men by the fayings of God. O fay they, the men, webear, be honeft men, able men, learn-

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ed men. But would not you tell mony after them? would not you weigh gold after them I supposeyou would and will you take Detrines upon trust without tryal? Who will buy a jewel in a case but a sool? Remember Christians, that the whores sup is gold without but poy fan within Rev. 37 4 She had a golden cup in her band, full of abominations and filshine s. The cup is ofgold, but the potion is of the rankest poyson. And methinks this cup is much cupt about. The learned men be grown fo wife, that they have almost made all the world fools, 2 Pet |2,11. As there were falle Prophets among the people fo there must be false Teachers also among st you. And oh that there were not too many false Teachers in these dayes. To counterfeit the Coin of heaven is treason against the King of heaven, and if this treason deserved hanging, I know who would be hanged next. I have often thought upon Chryfoftom faying, preaching before a company of Ministers, I profess, said he; I do not know whether any Clerey man be faved or no. You will fay this was a strange saying of a Minister to a company of Ministers: their calling is so weighty, their temptations so many, and their lives fo bad, they fpeak like Angels of light but they act like Angels of darkness. Ohow defirous are men to draw the faired gloves upo q

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upon the foulest hands? Men are better known by what they do, then by what they fay, for they fay and do not. Therefore beloved, believe not their flattering words nor fair speeches, whereby they deceive the hearts of the poor ignorant fore of people, Re.17.8.mark the Apostle, By good words & fair Speeches, fays he, they deceive the hearts of the simple. God may reject those as copper whom men do adoreas filver:it is ill dreffing our felves for another world, by thelookingglass of this world. The Scriptures do not only present us with what God will do for man, but also what man must do for God. What is the reason that there is so many scribling Professors in the world, but because they write after such imperfect copies The generality of persons they will rather walk in the way that the most go, then in the way that the best go. Great mens vices are more imitated then poor mens graces; but know, they who follow after others in finning, are like to follow after others in fuffer. ing. We must not walk in the way that hath been gone, but in the way that must be gone; be followers of me, faid Paul, I Cor. 11.1 as I am of Christ: where he follows Christ, we must follow him, but if Paul forfake Christ, we must forsake Paul. If we will not have he world to be our leaders, we shall be fure L 4.

to have them to be our troublers; if they can not feduce us into any evilway, they wil oppose us in a good one; if they cannot scorch us with their fire, they will black us with their Smoak, Speaking evil of you, because you run not the same excess of riot; because they will not do evil with them, therefore they williayevil of them, But firs, what ever you do, follow those that follow Christ. O that they should speak so much of Godto others, and all fo little for God themselves. Now beloved, I befeech you that you would take nothing upon trust, but all upon tryal; try theirwayes, try their doltrines, try their fayings, try their worship by the word of truth. and if it be according to truth, and agreeable to truth, and bottom'd on truth, then believe it, then receive it; if not, reject it, and tread it down as dirt under your feet, let it be who it will that brings it; nay, if it be an Angel from heaven come and preach any other dostrines than the written Word declares, let him be accursed, we ought not to receive it, Gal. 1.8. If an Angelfrom Heaven, saith he bring any otherdoffrine than whatyou havereceived, let him be accursed; and therefore once more let me befeech you, for the Lords fake, take nothing upou trust, but all upon trial: 'tis a vain thing to fay 'tis day when there is nothing

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thing but darkness in the sky. That sthe fixteenth.

XVII. Take these reproofs best, which

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Be not angry with them who tell you the truth, nor with the truth that is told you, Gal. 4.16. Am Itherefore become your enemy, because I tellyou the truth? He can be no true friend to thee that is a friend to thy fins; and thou canst be no friend to thy self, if thou art an enemy to him that tells thee of thy Wilt thou like him the worse, that would have thee to be better? Pf. 141.5. Let the righteous fmite me, & it shal bekindness; and let him reprove me, it shall be an excellent oyl. You fee here the good man is not angry with reproofs, but takes it as a kindness, it shall be a kindness, and as an excellent oyl. But the ferpent, the more he is ftirred, the more he gathers up hispoyfonto fpit at you. If Amos declare the word of the Lord, the Land is not able to bear his words, Amos 7. 10. If John the Baptist endeavour to take away the life of Herods fins, Herod will take away the life of John the Baptift, Mat. 28. 9,10. John was beheaded. If the Prophet go about to imprison the Kings fins, he himself shall be imprisoned, 2 Chron. 16.2.10. TheKing was wrath with the Prophet,and he put him into prison. Jerusalem LS will

Will stone the Prophets so long, till she hath nor one stone left upon another. Oh that men should be so cruel to those that intend their cure. Wicked men cannot endure reproof. You give the Physitian leave to tell you of anydisease that is inyour bodies, you give your Lawyer leave to flew you any flaw that is in your citates, you give your Horse-keepers leave to tell you the surfeit of your Horse; And what, must we only flatter with you, and diffemble with you, and cry peace, peace, till your fouls drop into hell? Oh we cannot, we will not, we must not; fpeak all the words that I have commanded thee, be not difmayed at their faces, left I deftroy thee before their faces, Fer.1. 17. Speak to their faces, left I destroy the before their faces, that is the fence of the words. Charge them that be rich in the world, that they be not high minded, 1 Tim. 6. 17. Great men as well as poor must be admonished; though they be greater then the Ministers in the world, yet they are not greater then he that fent the Ministers into this world. But my Brethren, there is a great. deal of discretion to be used in reproving. Many check paffion, but with paffion, and an. ger with anger, and this is to lay one devil, & raise another:reproofsshould not bewith paffion, but with compaffion; not with jeering

but with grieving, not with laughing, but with weeping. I have told you often, and now I tell you weeping, Phil. 3. 18. The Apoftle could not make mention of them with dry eyes. His eyes were wet because their eyes were dry. Tis the part of a good man to. reprove, though his reproof be not taken in good part. 'Tis better to loofe the smiles of men, then it is to loofe the fouls of men. The Magistrates they look to your peace, the Lawyers they look to your estates, the Phyfitians look to your bodies, and the Minifters to your Souls. Ministers must draw the fword of reproofagainst the fins of men and firike at them, and thruft at them. Have no. fellowship with the unfruitful works of darkness, but reprove them rather, Ephes. 5. 11. Rather reprove them. We must not suffer wicked men to walk in the devils works without reproof, we must repove you wifely, fincerly, thirply; and when you mend your lives, we shall mend our language. That's the seventeenth,

XVIII. Labour more for inward purity,

then for outward felicity.

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Joh. 6.27. Labour not for the meat that perisheth, but for the meat which endureth to everlasting life. That man that is a labouring. Bee for earthly prosperity, will be but an idle. Drone for heavenly selicity. God in your bags.

bags maymake yougreater, but'tis grace in your hearts that will make you better. He is a rich man that lives upon his wealth, but he is a righteous man that lives upon his faith. A heavenly conversation is better than an earthly poffession. It is a great mercy to have a portion in the world, but to have the world for a portion is a great mifery. Our affections were madefor the things that are above us, and not for the things that are without us, Col. 3. 1,2. If you be rifen with Christ, pray mark, what then? feek the things which are above, where Christ fitteth at the right hand of God. Set your affections onthings above, and not on things on the earth. things of this life have not the promise of goaline &, but godline s hath the promise of the things of this life. Inward piety is the belt friend to outward felicity, though outward felicity be many times the worst enemy to outward piety: the ways of iniquity are the waysof beggery. Doyou make heaven your throne to ferve it, and God will make the earth your foot-ftool to ferve you. Inwardpurity is the readyroad to outward plenty, ITim. 4.8. Godline shath the promise of that life that now is, and of that which is to come. Owhat an excellent jewel is godlines! and who would not part with all for godlinefs? who would not account all other things but

but dung and dirt to gain godlinefs? But alas, fome men are fo in love with their golden bags, that they will ride post to hell, if they be paid well for their pains. They look upon gain as the highest godlinefs, and not upongodlinessas the highest gain: they mind theworldthat is come so much as if it would never have an ending; and the world to come fo little, as if it would never have a beginning. Any good will ferve the turn of thofe who knownot the chief good. The things of the world are all the happiness of the men of the world, 70b 21.15. What is the Almighty that we should serve him, or what profit shall we have if we pray untohim? Owhat wretched worldlings werehere! O what pains do men take to cover their flesh from naked ness, when their spirits are not cloathed with the robes of righteousness! They are diligent about what is temporal, but negligent about what is spiritual. They are careful about dying vanities, but forthful about durable excellencies: They feaft their bodies, but starve their fouls; they lay up treasures on earth, but none in heaven. O why do you fpend your money, I say why? O beloved, do you spend your money for that which is not bread? and why do you labour for that which fatisfies not; read the Text, Ifa. 55,2. Riches have made many good men worfe, but

but they never made any bad men better. Usually the poorest on earth are the richest in heaven. If riches could free men from hel, O then how few rich men would be damned? He that knocks at the creatures door. will find but an empty house kept there. O beloved, what is darkness to light? what is gold to grace; what is earth to heaven? that you thus neglect the great things, the weighty things, the only things, and busic your felves about toys and trifles, when you have a crown to look after, a heaven to look after a kingdom to look after? I befeech you beloved, labour more for inwardholiness then for outward happiness; more for theseed of grace, then for the bag of gold; more for the inward pietythen foroutwardplenty; more for an heavenly conversation, than for an. earthly possession. The earth is for aSaints. paffage, but heaven is for a Saints portion. O believer, believer, while thou livest thou wilt find godliness gainful; and when thou diest thou wilt find godliness needful. That's the eighteenth.

XIX. Live in love, and live in truth, 1 fob.

3.18. Mylistle children, let us notlove in word
weither in tongue, but in deed and in truth:
That love is love indeed and in truth. Let
your love, Christians, be sincere, & not selfish, Gal. 5.14. Love thy neighbour as thy self:

How

how dost thou love thy felf, how dearly doft thou love thy felf? Why fo you must love your neighbour, love thy neighbour as thy felf. He that is not wanting in this duty is wanting in no duty. 'Tis called an old commandment, and a new commandment. 1 John 2. 7, 8. Love is there called an old commandment, and a new. 'Tis as old as the Law of Mofes, and yet as new as the gospel of Jesus Christ. A carnal man may love his friend, but'tis a Christian man that loves his enemy. He that loved us when we were enemies, commands us to love our enemies, Mut. 3.34. love your enemies, faid our Lord, bless them that curse you do good to them that bate you, pray for them which despightfully use you, and persecute you. A Christian should wish well to them who wish ill to him. O believers, let me beseech you, let me beg of you, for your precious fouls fake, to live inlove, and to love in truth; ye are all fellowlabourers, fellow members, fellow Citizens fellow Travellers, fellow Sufferers, fellow heirs, fellow fervants, and will you not love one another? Remember Christians, he that would not behis brothers keeper, would be his brothers butcher, Gen. 4.8. We have all the same Father, God, the same head, Christ the same Guid, the Spirit, the same Attendants, the Angels, the same Grace, Faith, the fame

fame Title, Son, the fame Cloathing, Christs Righteoufness, the same Glory, Heaven: & thall not we be dear to one another? He that loves himfelf, will not hate his brother, for whiles thou art out of charity with thy brother, God is out of charity with thee, and thou losest more for want of Gods love, than thy brother loses for want of thy love, Heb, 13. 1. Let thy brotherly love continue. Doft thou love the person of Christ, and hate the picture of Christ? O firs, I remember the God of love hath commanded us to love one another. Beloved, 'ris a fad thing, and truly to fad, as that it may make our very hearts to bleed within us, to think that the Lambs little party, Rev. 14.1,2. who are in Arengththe weakelt, in riches the poorest, in number the fewest, and shall they be in love the coldest, in judgment the most divided? Is not this fad now, that the little ones of Jefus Christ, that the Lambs of Jefus Christ, should love one another no better? O Christans, either lay your malice ande, or else God will lay you aside, as he hath done to too many of us in this day, to our great forrow. Whileyou are with God, God is with you,2Chr. 15.2. While you are with God, he is with you, and if you feek him, he wil be found of you; but if you for fake him, he willforsakeyou. Never was man forsakenof God,

God, till God was forfaken of man, he flicks close to us, while we stick close to him; but ifwe forfake him, he will forfake us. He that will be angry and finnot, must not be angry but with fin. Therefore, dear Christians, let me befeech you to love one another. O that I could but speak out how much I defire the love of one another! O it will be a happy day, when all the people of God are knit together in Love, and Union, and Affection. O firs, if God had defired or commanded fome great thing of us, forne burden fome thing of us,it might have been excused; but alas,it is no more but to love our brethren; and shall we deny this? But you may fav. how should believers love one another? I answer D'un inna bod min sue bled bas-

First, You should highly esteem of one another, as pearls in comparison of other men; so doth God, God calls his people his jewels, his treasure, his glory, his portion; when he calls wicked men dogs, vipers, swine, briars and thorns, You should be very high in one anothers affection.

Secondly, You should delight in the company of one another, in the society of each other. God delights in the society of Saints, so should you.

Thirdly, You should be ready to help one another, and to do good one for another,

and communicate one to another, Remember the words of our Lord Jesus Christ, who said, Tis a more blessed thing to give, then to receive.

Fourthly, Admonish one another, exhort one another, provoke one another to love,

and to good works. All a single and blues i

Fifthly, Simpathize one with another, fellow-members should be fellow-feelers: so did Moses, and Jeremiah, and old Eli; his heart was broken before his neek was broken. Dear Christians, let me besech you, let me beg of you to love one another. He calls us to love who is love it self.

That's the nineteenth.

and hold out with God until our ending.

there are none too old for eternity, for these are none too young for mortality, Remember thy Creator now in the dayes of thy youch, Eccl. 12. 1. We are all born to serve God; and better we had never been born, then not to serve him. Man is beholding to God for what he hath, but God is not beholding to man for what he doth. 'Tis a greater glory to us that we serve God, than 'tis to God that we serve him. 'Tis not he that is made happy by us, but we are made happy by him. He needs not such Servants as we are on earth, but we need such a Ma-

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flet as ho is in heaven I He will be everlate! ingly bleffed without us, but we shall be everlastingly cursed without him; of him and through him, and to him are all things to whom be glory for ever Amen, Ram 11. 36. It is fad, my Beloved, it is fad, that well should live to long in the world and do for little good; or that we should live folittle in the world, and do fo much evil. O you must not think to dance with the devil all day, and fup with Christ at night or to go from Dalila's lap to Abrahams bolom. If falvation were cafe to come by it would be flightly fet by. There is no obtaining of what is promifed, but by fulfilling what is commanded. The neglecting of the race of holinels, will be the obstructing: of the price of happiness. Hollow peace with all men, and boline & wishout which none fall fer God, Heb, 12.14. Beloved there are many young people in the world, who are very wicked in the world, they walk in darknefs, & do the works of darknefs; they are young in years, but old in fin; they are very vain in a vain world; they fit with delight, and make fin their delight. I befeech you look in Eccles. 11. 9. Rejoyce O young man in thy youth, and let thyheartchear thees and walk in the ways of thine own heart. O this is brave indeed if it would always laft; but

I

burafter the flash of Lightnings comes the clap of Thundering; mark what follows, But know for all thefe things God will bring thee to Judgment! Do but you fee here firs. O were it not for this But or how brave were it for wicked mena . But know for all shefe things, Godwill bring thee to Fudgment; for all thy wantonness, for all thy pride, for all thy profaneness and prodigality, thou shalt be brought to judgment. After all your present receiving, you must be brought to your future reckoning.o therefore let nothing be done in this world, whichcannot be answered in another world. Let me beleech you, who are young men, and young women, To remember your Creacor in the days of your youth. To ferve God, to love God, to lionour God, to obey God in your youthful days. The flower of Life is of Christs fetting & shall it be of the Devils plucking? will you hang the most sparkling jewelofyour youngeryears in the Devils ear? Oit is hard casting off the Devils yoaks when we have worn them long upon our necks. O young people, if you belick of the will not, old age will die of the cannot. If Gods to day be too foon for thy repentance, thy to morrow will be too late for his acceptance. You can never come roo foon to God, nor stay too long with God. He Mall

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shall be happy in the end, who is holy to the end. Be then faithful to the Death, and I will give thee a Crown of Life, Rev. 2. 2. O hold on, and hold out to the end. He that draws back from profession shall be kept back from falvation. He that departs In the faith shall be faved, but he that departs From the faith shall be damned. If any man draw back, my foul shall have no pleasure in him, Heb. 10. 38. Be stedfast, unmoveable, always abounding in the work of the Lord, seeing you know that your labour is not in vain in the Lord, 1 Cor. 15.58. So I fay to you all, young and old people, be fedfaft unmoveable always abounding in the work of the Lord. If he gives that grace that is not due to us, shall we deny that glory that is due to him? If he makes our natures gracious, we should make his Name glorious. O be still with God, so was David, Pfal. 139.18. When I awake, I am Still with thee. David was least alone when he was most alone. There cannot be a better being for us, than for us to be with God.

That is the laft.

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Gelden Chain

17 thall be happy in the end, who is holy to the end. Be their fair bful to the Domin, and I will give thee a Crown of Life, Rev. 2 2.0 hold on, and hold out to the col. He that draws back from profesion that I to kept back from filvation. Hethat departs In the faith thall be faved, but he that deours From the futh that be damned. If by man draw but by my foot thall being no calare or box, Heb. to. 28. Bright of. enwage blet always wounded into brook of the Lorus fleing you know that your labour to not in value in the Lord, I Cor. 45, 83 for to you all, young and old people, be Cope of the ode worten on the continue in the Lo F Com The properties is not due to i Commission what gives given that is due to i. gracious, we how dine chis Mane alore ous. Obe fill with G d. fo was D. will.

Plat. 1 to. 18. W. out Live to the Land Roll with thee. David bus least 5 one when he was molfielone. There earmor ben belier Le. ing for its, than for us to be with God.

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That is the laft,

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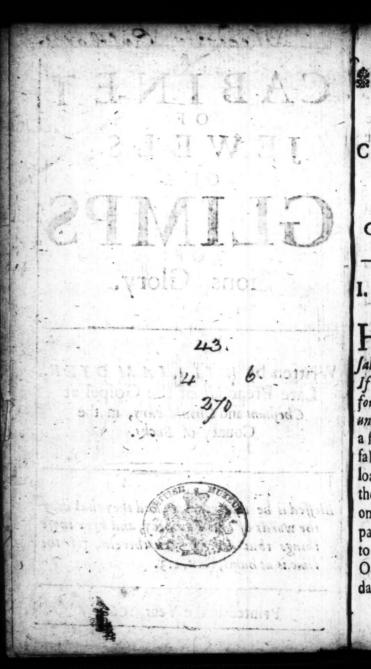
GLIMPS

Sions Glory.

Written by WILLIAM DYER, Late Preacher of the Gospel at Chesham and Chouldsbury, in the County of Bucks.

Bleffed is be that readeth, and they that bear the words of this Prophecy, and keep those things that are written therein, for the time is at hand, Rev. 1.3.

Printed in the Year, 1664.



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A

CABINET of JEWELS;

OR, A

GLIMPS of SIONS GLORY.

I. First, Loath Sin, and leave Sin.

HE that covereth his sins shall not pro-sper; but who soever confesset and for-Jaketh them, hall have mercy, Prov. 28, 13. If we confess our sins, he is faithful and just to forgive us our fins, and to cleanse us from all unrighteousness, 1 John 1. 9. There must be a falling out with our fins, before there be a. falling off from our fins; there must be a loathing of fin in our affections, before there be a leaven of fin in our conversations. Oh is it not a thousand times better to part with fin, though never fo fweet, then to part with God, and Christ, and Heaven? One of them you must do. One sin will damn a foul out of Chrit, but no fin candamn A 3

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damn a foul in Christ; Sin is the evil of evils, it is worse than the Devil, for it is that that made the Devil to be a Devil. Oh the love of fin and the lack of grace, will ruine and defroy your fouls for ever : It is better not to be than to be a finner; better to be no people, than not to be the Lords people: Oh therefore kill fin that fin may not kill you : Mourn for fin, and flee from fin : Do not commit new fins, but repent of old fins: Ezek. 36. 31. You shallo ath your felves in your own fight for your iniquities. Oh poor foul, hast thou not ferved the flesh and the Devil long enouth? Yea, hast thou not had enought of fin ? Is it fo good to thee, or fo profitable for thee? Oh what a place will you be shortly in of joy or of torment! Oh what'a fight will you shortly fee in Heaven or Hell! Oh what thoughts will shortly fill your hearts with unspeakable delight or horrour! What work will you be employed in, to praise the Lord with Saints and Angels, or to cry out in fire unquenchable with Devils? On therefore die unto fin, confess it, mourn for it, and be ashamed of it, hate it, and loath it, and fl e from it as from a Serpent; and though your fins are more than you can number, yet they are not more than God can pardon.

The strait way to Heaven,

II. Secondly, Put off the old man, and

put on the new man.

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Lye not one to another, feeing you have put; off the old man wish his deeds, and have put onbe new man, which is renewed in knowledg, after the image of him that created him, Col. 3 9. 10. And that ye put on the new man, which after God is created in righteousness; and holiness, Eph. 4.24. For in Christ Jesus neither circumcision, availeth any thing, nor uncircumcision but a new creature, Gal. 6.15 As new born babes, defire the sincere milk of the word, that ye may grow thereby, 1 Pet. 2. Therefore if any man be in Christ, be is a new. creature : old things are past away, behold all things are become new, 2 Cor. 5. 17. A new understanding, a new will, new defires, new love, new delights, new thoughts, new words, new company, and a new convertation; he is not what he was before. dear friends, be new creatures, that you may be glorious creatures: We can call noth ng in Heaven ours, till Christ be ours, Without Regeneration there is no Salvation. Verily, Isay unto you, except ye be converted, and be come us little children, ye cannot enter into the Kingdome of Heaven; John 3.3 Verily, Verily, I say unto the, except a man be born again, he cannot see the king dom of God. You have heard much of God, Christ, and Hea-

ven,

ven with your ears, but this will not bring you to Heaven, unless you have much of God, Christ, and Heaven in your hearts, You must be able to say, I was once a slave: but now a son; once I was dead, but now I am alive; once I was in dirkness, but now I am light in the Lord; once I was a child of wrath, an heir of Hell, but now I am an heir of Heaven: once I was under the spirit of bondage, but now I am under the spirit of adoption. A true believer lives in the Lord, I The f. 1.1. On the Lord, Rom. 1.

17. Luke 20. 38. From the Lord, Foh. 6.
57. To the Lord, Rom. 14. 8. With the Lord, 2 Cor. 13.4.

III. Thridly, Make your peace with the

Prince of peace.

Isa. 9 6.Psal. 2.12.Kiss the Son, lest he be angry, and ye perish from the way: When his wrath is hindled but a little, blessed are all they that put there srust in him. O do not lift up your hand agrint the Son, but kiss the Son.

Let his Will be your Rule;
His Spirit your Guide;
His Precepts your Practifes;
His Decrees your Delights;
His chosen Ones your choisest Companis

077 .

The Strait way to Heaven.

Submit to his Gospel and Government, Oh Sirs, make your peace with God-

There is a fourfo'd peace.

First, There a peace external: this peace is with Men.

Secondly, There is a peace supernal: that

is peace with God.

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Thirdly, There is a peace internal: that

is peace with Conscience.

this is peace in Heaven, Plal. 37.37. Mark the perfect man, and behold the upright, for

ihe end of that man is peace.

If you have peace with God, the world and the Devil cannot hurt you: And upon the Glory shall be a defence, Ifa.4.5. Believers have God for their guid and guard; he that meddles with the Saints of God affaults God himself Zech. 2.8. He that toucheth you, toucheth the Apple of mine eye. He that lifts up his hand against them, lifts up his hand again !t God; though they have many enemies, yet they have one friend that hath more strength then all their enemies. A ragged Saint is dearer to God, then a glittering Emperonr that wants grace. Oh's make your peace with the Prince of peace. that in this life you may have affurance of eternal life, that eternal death may not be your portion in the other life. IV. Fourthly.

IV. Fourthly, Make Religion your main

buliness, and not a by-buliness.

wherefore the rather, brethren, give diligence to make your calling and election sure:
for if ye do these things, ye shall never fall,
2Pet. 1.10. work out your salvation with fear
and trembling, Phil. 2.12. But seek ye first the
Kingdom of God, and his righteousness, and
all these things shall be added unto you, Mat.
6 33. Oh, why is the glory of this world
so much regarded, but because the glory of
Heaven is so little minded! Oh what is an
Earthly Kingdom in comparison of the
Heavenly Kingdom? The Angels themselves, though they are glorious Spirits, yet
they are ministring Spirits.

Do not most men in the world make light of God, and Christ, and the Spirit, and Heaven, and their precious Souls? And he sent for the bis Servants to call them that were hidden to the Wedding, and they would not come: again he sent forth other Servants, saying, tell them that are hiden, Behold, I have prepared my Dinner; my Oxen and my Fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their way, one to his farm, and another to his

merchandize, Mat. 22.3.4.5.

Wretched Worldlings make Religion a by-bufiness; they will hear, read, and pray, when when they have nothing else to do: O that such men did but know what everlasting glory, and everlasting torments are; wou'd they then do as they do? Oh that they did but know the worth of their Souls, and the want of a Saviour; the shortness of their time, and the greatness of their work: would they then neglect God, and their own souls, as they do?

O Friends, let me beseech you to whom I write, to make Religion your main business; hearing, reading, praying, believing, and doing, your main business. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him bath God

the Father sealed, John 6. 27.

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V. Fifthly, Do nothing in this world but a what you can answer in another world.

For we must all appear before the judgment:
seat of Christ, that every one may receive the
things done in his body, according to that he
hath done, whether it be good or bad, 2 Cor. 5.
10. In the day when God shall judge the secretsof men by fesus Christ, according to my
Gospel, Rom. 2.16. He hath appointed a day,
in which he shall judge the world in righteousness by that man whom he hath ordained, Act.
17. 31. For God shall bring every work to
Judgment.

ment, with every secret thing, whether it be good, or whether it be evil, Eccl. 12. 14. Oh for the Lords sake, my dear brethren, let nothing be done by you in this world, but what may be answered in another world.

Many men do that in this world, which they cannot answer in another world; Now they contemn God, blaspheme God, rebel against God, go a whoring from God, and persecute the beloved of God, instead of protecting the Saints, imprison the Saints, and aremore for crushing them then comforting them: instead of visiting them, vilifie them; and instead of affecting them, afflict them, and eat them up as they eat bread, Psal. 4.4. And will not suffer them to worship the true God in spirit and in truth, but.

Mock them, Heb. 11. 36.
Thresten them, Alts. 4. 29.
Accuse them, Alts. 24.5.
Slander them, Mat. 5. 11.
Curse them Mat. 5. 44.
Beat them, Alts. 5. 40.
Imprison them, Alts. 4. 3.
Plunder them, Heb. 10. 34.
Banish them, Heb. 11.

And murder them, Rom. 8.36.

All this the poor innocent suffer, whill fwearing, cursing, whoring, robing, blafpheming, drunkenness, and gluttony, and all manner be

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manner of debauchery, yea, murder it self walks unpunished in the streets, and only he that departs from evil, makes himself a prey What wonder then, if such as these shall one day hide themselves in Dens and Holes and cry to the rocks and mountains to fall on them, and hide them from the face of him that sits on the Throne, and from the wrath of the Lamb? Rev. 6. 15, 16. Oh what will perfecutors of godliness do, when Jesus Christ shall appear in staming fire taking vengeance

on them that know him not & obey not his Go-

[p el?2 Thef. 1.8. Will they not then be dumb

& speechles, and have never a word to fay

for themselves, as that man that had not on-

his wedding-garment? Mat. 22.12.

But oh beloved, Let that grace that hath appeared to all men, teach us to deny ungoliness and worldly lusts that me may live soberly, righteously and godly in this present world, Tit.2.11.12. following the Lamb, resisting Satan, shunning sin, and separating from the evil world.

VI. Sixthly, Make the Word of God your Rule, and the Spirit of God your Guide.

To the Law & to the Testimony: if they speak not according to this Word, because there is

is no light in them, Isa. 8.20, we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that hineth in a dark place, untill the day dawn, and the day-ftar arife in your hearts, 2 Pet. 1.19. All Scripture is given by inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousnefs, 2 Tim. 3. 16. Howbeit, when the Spirit of truth is come, he will guid you into all truth: for he shall not speak of bimself, but what-Soever he shall hear, that shall he speak; and be will shew you things to come, John 16. 13. The Scripture is a Rule before us, to shew us where we must go : the Spirit is a Word behind us, to enable us to go according to the Directions of that Word: The Word of God is a Compass, by which we are to direct our Course; the Spirit is the great Priot, that steers us in this course. We have no eyes to fee the Word, till the Spirit enlighten them; we have no ears to hear the Word, till the Spirit open them; we have no hearts to obey the Word, till the Spirit bow and encline them. By the Word of God we know the mind of the Spirit; and by the efficacy of the Spirit, we feel the efficacy of the Word; The Word of God shews us the way, and the Spirit of God leads us in that way which the Word points out.

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The Spirit of God is able to expound the Word of God, and to make it plain to our understanding. The Holy Ghost is the Churches Interpreter; He gives the Scripture, and he can reveal unto us the fence and meaning of the Scripture. The Word is Gods Counseller, to discover the path in which we are to walk; the Spirit is the Counfell of God, that teacheth us how to walk in that path. The Word is a Chrystal-glass, which shews us our duty; the Spirit gives us fight to fee our duty. If God had not put his Spirit into our hearts, as well as his Word into our mouths, we should never have arrived at the fair Haven of peace. Austin calls the Scriptures, The Epistle of God to the creatures, by which we understand the very heart of God. God Almighty hath in the facred Scriptures, as it were unbowelled himself, and unfolded all his Counsel to the Creatures, as far as it is necessary to be known, for their direction and guidance to everlasting life.

There be many that walk by falfe

Rules.

First, Some by Opinions.
Secondly, Some by Customs.
Thirdly, Some by Providence.
Fourthly, Some by Conscience.
Fifthly, Some by their own Reason.
Sixthly,

12 The strait way to Heaven,
Sixthly, Some by mens examples.
Seventhly, Some by their lusts.

But, O my dear Friends, let me beseech you to walk by none of these salse Rules, but keep close to the Word and Spirit of God.

VII. Seventhly, Befaithful and fruitful. Therefore, my beloved Brethren, be ye stedfast and unmoveable, alwayes abounding in the work of the Lord, for as much as you know your labour is not in vain, I Cor. 15.58. Every tree that beareth not good fruit is hewen down and cast into the fire. Christians must be fruitful and not slothful: See that you bring forth good fruit, and much fruit.

First, Sincerity: Which is not a single grace, but the soul of all graces. Behold thou desirest truth in the inward parts, Psal. 51.6.

Secondly, Humility: A grace most prevailing with God for the obtaining of all graces. Take my yoak upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.

Thirdly, Prudence: The patient Christian is the best for waiting, but the prudent Christian is the best for working: Be ye wife as serpents, and harmless as doves, Mat. 10. 16. We must have innocency with our

wisdom, else our wisdom is but crastiness and we must have wisdom with our innocence, else our innocency is but weakness: We must have the harmlesness of the dove, that we may not wrong others; and we must have the prudence of the Serpent, that others may not abuse and circumvent us: Not to wrong the truth by silence, here is the innocency of the Dove; not to betray our selves by rashness, here is wisdom of the Serpent.

Fourthly, Patience: Here is the patience of the Saints, Rev. 13.10. Rev. 14.12. The way to bring the world under us, is for us to be

patient under them.

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Fifthly, Self-denial: If any man will come after me, let him deny himself, and take uphis

cross and follow me, Mat. 16.24.

Be faithful in your promises, and in your purposes; be faithful to the wayes of God, and cause of God: Oh do not begin with the Lamb, and end with the Beast, but he thou faithful unto death, and I will give the a Crown of life, Rev. 2. 20. Keep your Lights burning, your Lamps shining, your Loyns girded, your Consciences wakened, your garments unstained, and your Spirittual Armour constantly on, and closely girt.

VIII. Eighthly, Have a care of report-

ing, and believing the worlds reports of the

people of God.

Those that have a good Conscience, have nor alwayes a good Name. The people of God in this life are called by the wicked the troublers of Ifrael, Seditious, Rebellious, & what not? An old device of that old Serpent, to perswade the troublers of Ifrael, upon Elijah, the Chariot of Ifearl, 1 King. 18. 17.2 King. 2:12. Jeremiah for speaking against their fins and wickednesses, and denouncing Gods judgments against them, is judged worthy of death, Fer. 26. 8. 9. So Fer. 38. 4. The wicked Nobles petition the King to murder him, under the pretence; that he fought not the good of the people, But the hurt. So Amoi, for speaking against the Abominations of the Kings Court, is charged with Treason against the Kings person, Amos 7. 10. 13. So Paul and Silas, for preaching up the Kingly power of Jefus Christ, are accused by the envious fews, and rude multitude, for turning the world upfide down, and breaking the Decrees of Cafar: Yea, Christ himself had this laid to his charg: Mark what the Jews fay of him: And they began to accuse him, saying, we found this Fellow perverting the Nations, and forbidding to give tribute to Cafar, faying, that he himself is Christ a King, buce

The frait way to Heaven. 15

Luke 23. 2. Matth. 27. 18. And for this have the Servants of God in all Ages been accufed and perfecuted, kitled and fromed, Mar. 27.37. Alts.7.52. Now if they did so to the green Tree, no wonder if they do it to the dry. If the Lord and Master was called an enemy to Cafar, no wonder if those of his houshold be called so; Our integrity will not secure us from infamy; the choisest of Professors have had black marks in the worlds Calendar. It is usual for those, who live in Treason and Rebellion against the King of Heaven, to flander his Servants with Treason and Rebellion against the Kings of the Earth.

But,my dear Brethren, take heed of this: For as the death of the Saints is precious, fo the names of the Saints are precious in Gods account. The world will father a hundred lyes upon the Lords people. Men shall revile you, and persecute you, and shall Say all manner of evil against you falsly for my fake, Mat, 5. 11.2 Tim. 2.9. Wicked men hate them most, that God loves most: but God will roul away the reproaches of his people, he will cause their innocency and righteousness to break forth as the Sun at Noon-day, and their names shall be in everlasting remembrance. Yea, at that great day, God will clear their innocency before men, and Angels, and all the World.

IX. Ninthly, Keep in with God, now

men are out with you.

But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all thy works, Pial. 73. 28. He that dwelleth under the shadow of the most High no Plague shall come nigh him. He will give his Angels charge over thee, Pfal. 91. 10. Though the figtree should not blossom, and there be no fruit in the Vine ; though the labour of the Olive should faill, and the fields shall yield no meat; the flock should be cut off from the fold, and the bend from the stall: yet I will rejoyce in the Lord. I will triumph in the God of my salvation, Heb. 3. 17. 18. The Name of the Lord is a strong Tower, & the righteous runesh into it, and are safe, James 4.8. Draw near to God, and he will draw near to you, This is a great comfort to the people of God, though they be as Lilies among ft Thorns, and as Sheepamong ft Wolves that they have a God to go to. Come, my people, enter into thy Chambers, & (but thy doors about thee : hide thy felf as it were for a little moment, untill the indignation be overpaft, Ifa. 26. 20. Let the world frown, and friends forfake you, God can fweeten

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fweeten all your enjoyments: keep in Gods way, and you will be fure of Gods protection: Do you keep Gods precepts, and God will keep your perfon: Do what God commands, and aviod what God forbids, and then you need not fear what men can do unto you. If you would have God to take care of you, you must cast your care upon God, wait on him, and walk with him, obey his Precepts, and believe his Promifes.

Oh Beloved, Let wicked men fall out with us, and hate us, and reproach us, and punish us as much asthey will, if we keep in with God: therefore, my beloved, above all things get communion with God, and keep communion with God; communion with God will yield you two Heavens, a Heaven upon Earth, and a Heaven after Death: All Saints shall enjoy a Heaven when they leave the Earth, some Saints enjoy a Heaven whilst they are on the earth. He enjoyes nothing that wants communion with God; he wants nothing that enjoyes communion with God.

X. Tenthly, Live above the love of life, and the fear of death.

For who soever will save his life shall loss it and who soever will lose his life for my sake,

shall find it, Mat. 16,24. If any man come to me, and bate not his Father, and Mother and Wife and Children and Brethren and Sifters yea and his own life also, he cannot be my Difciple Luk, 14. 16. He that loves Christ more than his life, will be fure to fave and to keep both. He that goes out of Gods way to avoid danger shall certainly meet with dan-ger. Te are not your own, for ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods, Cor. 6.19.20.

My dear Friends, Letus live above fuffering and fears, though we cannot live without suffering : In the world you shall have tribulation; but be of good chear, I have overcome the marld. I have overcome the world in you, John 16. 33, He that foves Christ above his hile, will let life go rather

than Cheilt

Confider my beloved, Christ, and the cloud of Witnelles and Martyrs that are gone before, and paffed over, and through all those flouds, and lafely arrived to shoar; and are now in Heaven with God, and Christ, and holy Angels, where there is fulnels of . loy, and Pleasures . for evermore. Thou will frew me the path of Life : In thy presence is fulness of Joy, and at thy right Hand there are pleasures fo, evermore, Pial.

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16, II. Oh the low that they injoy! Of the Rivers of confolation, that flow from God! Therefore are shey before she Throne of God, and serve him day and Night in his Temple; and he that sitteth on the Throne shall dwell among ft them. They shall bunger no more, neither thirft any more, neither hall. the Sunlight on them, nor any heat for the Lamb, which is in the midft of the Throne, shall feed them, and shall lead them into live ing fountains of waters, and God hall mipe away all tears from their eyes, Rev. 715,16. 17. Who are they that have allthis honour, and glory, and joy, and bleffednessin Heaven: For this, see ver. 14. Thefe are abey which came out of great tribulation, and have washed their robes, and made them white in the bland of the Lamb. The Iwectness of the Crown which believers shall receive, will make them amends for the bitternels of the Cross they carried.

XI. Eleventhly, Desire better hearts, more than better times.

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee: Jet. 4. 14. For out of the heart proceed evilthoughts, murthers, adulteries, fornications, thefes, false witnesses, btasphemies, Mat. 15.

B

The fraisway to Heaven.

and desperacely wicked, who can know it?

er. 17. 9.

Oh beloved, instead of reforming, we are complaining of wicked men, more than of wickedness; of Their cruelty, more than Our Apostacy; of their injuries against us, more than our injuries against God. We pore too much upon second Causes, or complain of Instruments, not of our selves. We have been a long time in sinning, and we had need be a long time in repenting: the times had not been so bad; and the times would soon be better, if we were but better.

Alas, Beloved, we have finned fuch fins as unrighteous men could not fin; again t the clearest Light and dearest Love : the better God hath been to us, the worse we have been to him: he hath loaded us with his Mercies, and we have wearied him with our fins: Oh let us blame our felves more, and the times less: Let us turn unto the Lord, that he may turn to us in Love and Mercy : Let our hearts go out to him, that his heart may come unto us. Oh begg and cry for better hearts, that you may ferve God better; for broken hearts, for fincere hearts, for that is it God looks at, and calls for; Prov. 23.26. My Son give me thy bears: Our

with

Our hearts are alwayes out of tune to ferve God, but never out of tune to ferve in: for if we had never fo good times, and not good hearts, it would rather hurt us, than blefs us.

XII. Twelfthly, grow downward in hu-

mility, and inward in lincerity.

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Onto me, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearthable Riches of Christ, Ephel 3.8. And who foever shall exalt himfelf, shall be abased; and he that shall humble himself shall be exacted, Math. 23, 12. Put on therefore (as the Elect of God boly and beloved) bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, Colol. 3. 10. Be cloathed with humility; for God resisteth the proud, & giveth grace to the humble; humble your selves therefore under the mighty hand of God, that he may exalt you in due time, I Pet. 5. 5. 6. Bring up your will to God, that God may bring down his will to you. Be low in your own eyes, keep a low effeem of your felves; abhor pride, and flye from it; be inwardly fincere as well as outwardly humble; Do not look Heaven-ward by your profession, and Hellward by your Conversation : He that lives in fin, is dead in fin, Ephef. 2. 1. Grace be

with all them that love our Lord Jefus Christ be upright with God, and walk as those that have God for their portion; knowing there are many eyes upon you; the eye of God, the eye of Christ, the eye of Angels, the eye of Saints, the eye of the World; and the Devil eyes you to; therefore walk wifely and fincerely : Be like the KINGS Daughter, all Glorious within, Plat 45.3. She is all Glorious within, though within is not all her glory; Her cloathing is of wrought Gold. Do not think your Telves good, because others think so, Alas, the best mens confidences of us, are poor Evidences for Heaven: The best Testimony is that within us, and above us, See therefore that ye grow in grace, and delight in holine's bring forth much fruit, live still as before the Living God take heed of Hypocrific and Apostacy: make it your daily business to walk with God: be much in the exercise of humility; Humility will exceedingly adorn your profession. Do not place Religion in a few good words, when the substance is neglected; but live as you would die; live to day, as if you were to die to morrow. district an parameters

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XIII. Thir reenthly, Do good to those that be good:

He bath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God; Micah. 6. 8. That they do good, that they be rich in good works, ready to distribute, willing to communicate, I Tim. 6. 18. But to do good, & to communicate, forget not for with such sacrifices God is well pleased, Heb. 13. 16. Pure Religion, and madefiled before God and the Father, we the, to wish the statherless and widows in their afflictions, James 1. 22. Forget not to contribute to the necessities of the poor Saints; think that God hath given you your Estates for such witness this.

Ohbeloved, what an opportunity have you now to do good, if Satando not hinder you! Are there not many of Christs Ministers now in want, and Members in want? some in prison, and others out of prison: Remember those that are in bonds, as bound with them; and them that suffer adversity, as being your selves also in the body, Heb. 13. There be many men that have a great deal of this worlds wealth, and riches, and goods in their hands, and in their houses; but they have no grace in their hearts, and therefore they do no good with the goods.

of this world; they live so unfruitful, that their Lives are scarce worth a Prayer, nor their Deaths scarce worth a tear. Men may as well go to Hell for not doing good, as for doing evil; He that bears not good fruit, is as well fuel for Hell, as he that bears bad. You may not be outwardly bad, and yet not inwardly good; you may be as far from grace, as from vice: Men are not fo much fent to Hell for doing evil, as for not doing good: For I was an hungred, and ye gave me no meas; I was thirfty, and ye gave me no drink, Mat. 25. 42. The rich glutton was in Hell torments, not for perfecuting Lazarm, but not relieving Lazarm, Meroz was curfed by the Angel, not because they fought against the Lord, but because they came not to help the Lond against the mighty, Judg. 5.23. It is one of the greatest mercies in the world, for God to give a man a heart to do good with that he hath given him.

Oh beloved, be alwayes a doing good, and hating evil took not only where you may get good, but where you may do good: Labour to be helpful to the Souls of others,

and to supply the wants of others,

XIV. Fourteenthly, Choole chastisement before defilement a post on aved voit

Moses, when he was come to years, refused

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to be called the Son of Pharaohs Dangbeer, shoofing rather to fuffer affliction with the poor ple of God, than to enjoy the pleasures of sin for a feafon, Heb, 11.24,25. For ye bad compassion of me in my bonds, and rook joyfully the spoyling of your goods, knowing in your folves, shat ye have in Heaven a better, and on enduring Substance, Heb. 10.34. So the three Children chose burning in the Fiery Furnace, before bowing to the golden Image, Dan. 3. 17.18. We are non careful to anfwer thee in this matter : If it be fo, our God whom we ferve, is able to deliver us from the burning hery furnace, and he will deliver us out of thy hand, O King, that we will not ferve thy gods, nor wor hip the golden I made that thou haft fet up So Daniel chose fuffering before finning: And it is faid of those in Heb. 11. 35, they accepted not ofdeliverance: and others were torsured, not accepting deliverance, that they might obtain a bester Resurrection.

Oh beloved, there is more evil in the least fin against Christ, than the greatest suffering for Christ.

First, Our sufferings for Christ are but light, 2 Cor. 4. 17.

Secondly, But thort, but for a moment.

B 4

Third-

Tirdly, Christ stands by us in our suf-

Fourthly, Our fufferings are ordered by

the Father.

Fifthly, Our sufferings shall not hurt our Souls.

Sixthly, God gives us the best of comforts in the worst of times; we have most of consolations from God, when we have most of tribulations from men; as our sufferings do abound, so our Consolations do abound: When the burden is heaviest upon the back, then the peace of conscience is sweetest and greatest within. Therefore my dear brethren, keep your selves out of the puddle of this world, and from the evil of this world; and if you most sin or suffer, choose suffering before sinning.

XV, Fifteenthly, Think not the worle of gadliness, because it is frowned upon; nor the better of ungodliness, because it is

fmiled upon.

For bodily exercise profiteth little, but godlinese is profitable unto all things, having the promise of the life that now is, and of that which is to come, I Tim 4.8. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, Tuf-

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things, and do count them but dung that the maywin Christ, Phil. 3, 8. And both no fellow first the unfraisful works of durk defs, but rusher reprove them, Ephel. 5, 11. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord, Rom. 6.23.

XVI. Sixteenthive Prize the Word of Oh Friends, think not the worfe of helines, because it is reproached, and formcd, and persecuted by wicked men and devils I nor the better of wickeduess, because wicked men love it, and follow it, and day, it is invainte ferre God; and what profit is so that we have kept his Ordinances, and thus we have walked mornfully before the Lord of. Hafts? Mal. 3. 14. But there is a time coming, when ungodly men will be glad offome of that holiness that now they despile: but they shall be as for from obtaining it, as they ste now from defiring it. Let a us therefore love holine's, and hate wickednels. For without holinels no man hall for the Lord, Heb. 12. 14 Holine's is the only way to happinels. We must not dress out felves for another world, by the looking glass of this world: Thou Shalt not follows a muleitude to do evil, Exod. 23.2. For many walk of whom I have rold you often, and & now tell you even weeping, that they are the

destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Phil. 3, 18, 19. The Children of God must be harmless in their actings, and blameless in their actings,

XVI. Sixteenthly, Prize the Word of God by the worth of it, that you may never come to prize the Word of God by the want of it.

How fineet erethy words unto my taffe! Yea, [weeter than boney to my mouth, Pfal. 110. 10. Is is sweeter than the boney, and the boney-cambo Pfali 19. 10. O bow do I love thy Law ! Pfal. 119.05. I love thy Commandements above Gold; yea, above fine Gold. The Law of thy mouth is better to me than show fands of Gold and Silver, Verligz. As new-born babes defire the fincers milk of she Word, that ye may grow thereby, 1 Pet. 2. 1,2. Let the Word of God dwell richly in you, not only with you, t stin you, Col. 3. 16, Oh let us, with Job, esteem the Word of God above our necessary food, Job 23, 12, and with David, above our Gold and Silver, The Delight of a Saint in Gods Word, over-tops all his Creature-delights. Wicked men can delight in the Creatures of God, but not in the Word of God: they can delight

light in the gifts of God, but nor in the God of gifts. Ohler us love the Word, and prize the Word; it is the Sun of the Christian world. As the Sun is the light of the Natural world, and without it the world is but a Chaos and a Dungeon full of darkness: for is the Word of God the light of the Spiritual world, without which a Christian is in an Eternal night. Take away the Scripture, and there will be no Certainty to direct men what is to be done, or what is to be believed; All false wayes are here discovered, all fins are here forbidden, all holine's is here commanded. Here you may fee every action and motion of your lives. as a step to Life, or a step to Death; as a step Heaven-ward, or a step Hell-ward: On therefore prize the Word, and obey the Word. Christ, which followeth him w

First, It is a plain Word. Secondly, It is a perfect Word, Thirdly, It is a fure Word.

Fourthly, It is an uniform Word Fifthly, It is a powerfull Word, it is the

favour of life unto life, unto them that believe.

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Oh beloved, let us read the Word, and abile in the Word; If ye continue in my Word, then are ye my Disciples, job. 8.3 n.

Now the less you hear, the more do you read, that little book of the Revelation, and Daniel especially.

XVII. Seventeenthly, Have a care of the Whore of Babylons Golden Cup, and fweet Wine.

And the Woman was arrayed in Purple, and Searles Colour; and decked with Gold, and precious Stones, and Pearls, having a Golden Gup in her hand, ful of abominations and filthiness of her fornication, Rev. 17. 4. And the Serpent cast out of his mouth water, as a flood after the woman, that he might cause her to be carried away of the flood, Rev. 12. 15. Let me beseech you to have a care of this, and keep your selves from this: he like the Virgin Spouse of Christ, which followeth him wheresoever he goeth.

My dear Freinds, keep your selves from

four things,

First, From false Teachers, The Devil hath his Ministers as well as Christ. Beware of false Prophets which come to you in Sheeps cloathing, but inwardly they are ravening Wolves Math. 7. 15. Yea, they are greedy dogs, which can never have enough, and they are Shepherds that cannot understand, they

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and look to their own way, every one for his gain from bis quarter, Isaiah 76. 11. Oh! false Teachers do not feed the Flock, but fleece the Flock; they do not convert, but pervert? they do not feafon, but poylen, they do not edifie to Salvation, but edifie to Damnation, instead of curing Souls, they kill Souls fo they have but the peoples Goods, they care not though the Devil have their Souls : they are neither rightly called, nor rightly qualified, nor rightly ordained: Their course is evil, and therefore is not right, Jer. 13.10. They are like Dogs & Wolves, combining together to macerate the Flock of Christ. Oh therefore keep your felves from Babylans Merchants, that make Merchandize of the Souls of men, Rev. 18. 13. Oh the fins of Teachers, are the Teachers of fins.

Secondly, From false Doctrine, But there were false Prophets also among the people, even as there shall be false Teachers among you who privily fall bring in damnable berefies, even denying the Lord that bought them, and bring upon them selves swift destruction, 2 Pet.2. T. Be not carried away with divers and frange Doltrines for it is a good thing that the heart be established with grace. not with meats, which have not profited them that have been occupied therein, Heb. 13.9.

Thirdly, From falle Worthip. If any man wor bip the Braft & bis Image, and receive his mark in his forebend, or in his hand, the fame thall drink of the wine of the wrath of Ged. which is poured out without mixture into the Cup of his Indignation, and he shall be formented mich fire and brimstone in the presence of the boly Angels, and in the presence of the Lamb; Rev. 14.9,10. Te mor hip ye know not what; God is a Spirit, and they that wor ship bim, muft worfhip him in fpirit and in truth, John 4. 23, 24. As there be fome in the world that worthip false Gods, so there be others that worthip the true God with falle worship. They that worship the Beast, worthip the Devil, Rev. 13. Oh med I: not with false worthip, with vain worthip, and will worthip; worthip God as he teacheth us to worthip him. Our work is to depend on Christs work; our outward working is to depend on Gods inward working.

Fourthly, From falle Opinions, from Errour and Sedition: Let your Heartts be upright, your Judgments found, and your Lives

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pes holy: love the Truth, obey the Truth, end hold full the Truth.

Now Beloved, Let me befeech you for Gods fake, and for Christs fake, and for your fouls fake, keep your felves from false teachers, from false Doctrine, from false Worthip, from false Opinions. If you will be tasting and sipping at Babylons Cap, you must resolve to receive more or less of Babylons Plagues.

NVIII. Eighteenthly, Be one with every

Endeavouring to keep the Unity of the Spirit in the bond of peace. There is one Body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one Faith, one Baptism, one God and Father of all, who is above all, of through all, and in you all, Ephel. 4. 3. 4. 4. 6. Every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the Children of God, when we love God and keep his Commandments, I Joh. 5. 1.2. He that loveth not his brother, whom he hath seen, I Joh. 4. 26.

Oh consider, what a dishonour it is to the Gospel, that those that profess themselves Sons

Sons of the fame God Members of the fame Christ, Temples of the same Spirit, Heirs of the same Glory, should be at a jarring one with another It is strange and unnatural, that Lillies should prove Thorns to one another! that those, who are Saints in profession, should be Devils in practife to one another! that Gods Diamonds should cut one another! For Wolves to devour the Lamb is no wonder, but for one Lamb to devour another is a wonder, and monstrous! Oh, that Christians, instead of loving one another, should hate one another! Oh how unlike are we to that God whom we profess, to be our God! He is full of love, full of Goodness, and full of Mercy and Patience: Oh but Christians cannot bear, and forbear one with another. Oh do not wicked men warm themselves at the sparks of our divisions, and say, it is as we would have it.

Oh beloved, hath not God made his Wrath to smook against us for the divisions and heart-burnings that have been amongst us? Oh that you would lay this to heart, and throw away all discord, and divisions, and heart-burnings, and labour for an one-ness in love and affection with every one that is one with Christ, Oh labour for a healing

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healing spirit. You cannot love God, if you do not love the people of God. If any man faith be loves b God, and bateth his brother, be is a lyar. Let brotherly love continue, Heb. 13. 1. They that feared the Lord spake often to one another, Mal. 3. 16. Christs Doves should flock together. There be many that cannot love a man, unless he be of their Opinion, or a Member of their Church though he be a Member of Christ. Every man hath a good opinion of his own Opinion: but alas, beloved, it is not this opinion, or that opinion, this way, or that way, will bring a man to Heaven without faith in Christ; and he that bath faith in Christ, hath right to all the Ordinances of Christ, and Promifes of Christ, and Priviledges of Christ; therefore let me befeech you to love every man that is a godly man, let him be of what way and form he will. And the multitude of them that believed, were of one beart, and of one foul, Acts, 4.28.

XIX. Nineteenthly, Love Christ with a Love stronger than life, who loved us with

a love stronger than death.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down my felf, I have power to lay it down, and I

bave

have power to take it again, Joh. 10, 17, 18. This is a faithful faying, and worthy of all acceptation, that Christ Jesuscame into the world to fave finners, I Tim. 1.15. Chrits love to us was stronger then death; he dyed for love; he laid down his Life to fave our Lives; he loves us as the Father loves him, John 19, 9 As the Father buth loved me, fo have I loved you; continue ye in my love. Oh' the Scripture hath exceeding high expressions of his affection to us. Now beloved, if he died for us, and fuffered for us, and fet his heart upon us to love us, and to delight inus; how ought we then to love him again! Thou shalt love the Lord thy God with all thy beart, and with all thy foul, and with all thy mind, Matth. 22. 37, 38. Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee, Pfal. 73. 25. Unto you therefore which believe be is precious, i Pet. 2. 7. O let our hearts be full of Love and Affection to Chrift. Love will breed courage, and cast out Fear flavish Fear before God, and carnal Fear before Men: God can keep us from the torments of Men, but Men cannot keep us from the torments of God. Whilest we stand by God, God hath promised to stand by us. Therefore be not afraid of any Authority that stands in opposition to the Au, 18. of all othe iri.ts dyed

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Authority of Christ. None can promise us better than Christ can; None can threaten us worse than Christ can; Can any man promife us a thing better than Heaven? Can any man threaten us with a worfe than Hell? Heaven is promifed to those that love him; and Hell is to be the portion of those that hate him.

Oh my dear Brethren, let us love Christ with a Love stronger than death: So did Paul and the rest of the Apostles; Who shall separate as from the love of Christ & Shall tribulation, or diffress, or persecution, or famine, or nakedness, or peril, or sword? Rom. 8.35. Love is stronger than death; many waters cannot quench it neither can the floods drown it, Cant. 8. 6, 7.

XX. Twentiethly, Be every day as ferious in your Preparations for Death, as if it

were your last Day.

All the dayes of my appointed time will I wait untill my change come, Job 14. 14. This night thy fout shal be required of thee, Luk. 12. 20. For what is your life? it is even a vapour, that appeareth a little time, and then vanishoth away, Jam.4.14. Behold, thou haft made my days as an band breadth, and mine age is a nothing before thee; Verily, every man at his

best state is altogether vanity, Pfal. 39. 4. As no Saint knows when that time and hour shall be, fo no wicked man knows when it thall not be. To live without fear of death, is to dye living: To labour not to dye, is labour in vain, Men are afraid to dye in fuch and fuch fins, but not afraid to live in fuch and fuch fins, Oh the hell of horrours and terrours, that attend those souls that have their greatest work to do when they come to die! Therefore as you would be happy in death, and everlastingly blessed after death, prepare and fit your felves for death. Did Christ die for us that we might live with him, and shall not we defire to die and be with him? A believers dying day is his Crowning day. And I heard a voice from Heaven, Jaying unto me, write, Bleffed are the dead which die in the Lord, from benceforth, yea, faith the Spirit, that they may reft from their labour, and their works do follow them, Rev. 14, 13.

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prepare

Oh I beleech you my dear Brethren, every day spend some time in preparation for, and meditation of Death, Judgment, Hell, Heaven and Eternity, Eternity is a sum that can never be numbred, a line that can never be measured. Eternity is a condition of everlatting for row or everlasting joy, Oh think of this, &

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prepare for this every day, before the night

And thus, my beloved, I have given you these I wenty procious directions for your fouls.

I shall leave this book with you as a Legacy of my dearest love: my desire in all this, is your happiness here, and your bleffedness hereaster. My earnest & humble desire of you, is, that you would mind this book and my former Treatise; not only read them but reform your lives by them: O do your duty, love your duty, and live your duty, that you may be made meet to be partakers of the inheritance of the Saints in light: Which is, and shall be the earnest and constant Prayer of one that esteems it a most glorious priviledge to be of the number of those who sollow the Lamb whithersoever he goeth.

William Dyer

Servants acquainted with

These are they which follow the Lamb

The Title of this Book sells us it is the Revelation of John; and John tells us, Chap,

Chap. 1. 1. it is the Revision of Jesus Christ: Christ's Revelation to John, and John's Revelation to us.

The Command of this book is let forth Chap. 1. 19. Write the things that are and the things that shall be bereafter. And into these two parts this book is divided.

First. A Relation of the things that are re-

ferred to the feven Churches of Afia.

Secondly, A Revelation of the general state of the Church to come; and that from John's time unto the second coming of the Lord.

The words of this book are the true fayings of the true God; they are therefore

true and faithful, Chip. 22. 6.

The matter of this book so much concerns the good of the Church, that Jesus Christ commandeth every one that hath an ear to hear, to hearken what the Spirit of God saith unto the Church; and to shew how earnest Christ Jesus is to have all his Members and Servants acquainted with the things revealed in this book, this charge he repeats eight times over, as this book shews, Chap. 2.7:11.17. 20. And Chap. 3.6.13.22. And Chap. 13.9.

A bleffing is pronounced upon the Reader, Hearer, and Doer of the things written in this book, Chap. r. 3. O what can be

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faid more, or more effectually, to stir us up to hear and read, than Blessedness? And blessed is be that keepesh the words of the Prophesse of this Book, Chap. 22.7. But how shall we keep them except we know them? And how shall we know them, except we read them?

The Excellency of this book is fuch, as neither Man or Angel, none in Heaven or Earth, or under the Earth, was found worthy fo much as to look into it, till Jesus Christ went and took it out of his Fathers

hand to open it to us, Chap. 5. 3.

The bleffed Saint John could not but weep for fear left this Book should have been kept close from him and the Church; so earnest was he to know those things.

which we neglect to know, Chap. 5.4.

This Book is a most precious Jewel which Christ hath bestowed upon his Church in the latter dayes; and it is our great duty to look into it, and read it, study it, open it, and expound it, that all the People may be acquainted with it, especially in these times; For now in this Age, is, and shall be the very heat of the War, and brunt of the Battle betwixt God and Belial, betwixt Christ and Antichrist, betwixt the Lambs followers and the Beasts followers. Now this book layeth all open, and plainly telleth

telleth us what shall be the issue and success in the day of battel? which side shall have the victory, and which side shall go down, Chap. 17. 19, and certainely the sons of Beliat shall not prevail: the date of their Reign is almost out, and the time draweth on apace, wherein both they and their Beast shall be laid in the dust.

This Book sheweth us the rifing of the Beast, the declining of the Beast, and the

ruine of the Beaft, Chap, 18.

Our Lord Jesus hath shewed us in this Book, the sorrows, and sufferings, and afflictions, and tribulations, which the Church, was to meet withall in the latter times, Chap. 11.7. and Chap. 12.14.15. and Chap.

And her deadly and cruel Enemies, the Whore of Babtles the mother of Harlots, the Beatl, the falle Prophet, and the great Red Dragon which maketh war against her, and casteth out flouds after her, Chap.

12.17

This Book sheweth us likewise the true State of the true Church upon earth; what the is, where she is, how she is, and what she shall be hereaster; and that before the slaying, under the slaying, and after the slaying.

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church is in the Wilderness, where she bath a place prepared her of God, that they should feed her there a thousand two dundred and threescore dayes, Chap. 12.2. Before the slaying of the Witnesses, the true Worshippers of God are in a low condition; in heaviness and sadness, in sackcloth and ashes, in a mourning and suffering state; being scattered and dispersed here and there, as Isreal was of old. But though this be the condition of the poor Woman in the wilderness, yet she is not without comfort; she may take comfort in three things.

I. That God prepared a place for her.

2. That God nourished her, and locked her up in his Chamber of Providence.

3. That God numbred her dayes of suffering. The tribulation of the Saints of the Old Testament is reckoned up still by years; as the bondage of Egypt four hundred and thirty years, and the captivity of Babylon seventy years, but under the New Testament by dayes, Te shall have tribulation ten dayes, Chap, 2.10. And the two witnesses shall lie dead three days and a half; Chap, 11.

9. So the woman was to be in the wildernes a thousand two hundred and three score dayes.

The Church iscompared to a Woman for

four Reasons.

VALL

First, As a Woman is weak and seeble, so is the Church, and can do nothing without Christ, John 15.5.

Secondly, As a Woman is useful and

fruitful, fo is the Church, Joh. 15.2,

Thirdly, As a Woman is fair and beautiful, so is the Church, Ezek, 16.13.

Fourthly, As a Woman is full of love and affection, fo is the Church, Cant. 2.5.

christ, ly dead in the street of the great City, which is spiritually called Sodom and Egypt, Ch. 11. 8. That is, in Antichrists Kingdoms and Dominions. The Woman which thou sawest, is that great City, which reigneth over the Kings of the Earth, Chap. 17.4.

She is called Sodom, for her filthiness and wickedness; and Egypt, for her cruelty and

oppression, Chap. 17.18.

The true servants of God, and Members' of Jesus Christ, that bear witness for him against the evils of the Beast, and against the evils of the World, are here called two Witnesses.

1. Because of the sewness of them.

2. Because two is a number sufficient to bear a witness, John 8.17.

3. Because Antichritts Beafts are cald

two, Chap. 13.

4. They are called witnesses for fix Rea-

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First, Because their work is to bear witness for Christ and his truth, against the World, the Flesh, and the Devil: A true believer is to bear a threefold testimony to and for Christ; a word-testimony, a liettestimony, and a bloody-testimony, Heb.

12. John. 5.33.

Secondly, Christs Members are called Witnesses, because they stand up for Christ, to maintain his Name, his Honour his Cause, his Truth, his Worship, his Glory in the world, Dan. 3.16.17.18. and Chap.6. And ye killed the Prince of life, whom God bath raised from the dead, whereof we are witnesses, Acts. 3.15. Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom Godraised from the dead, even by him doth this man stand here before you whole, Acts 4.10.11.12.

Thirdly, The Lambs followers are called Witnesses, because they keep the testimony of Jesus Christ, Rev. 12.16. Chap. 6.9. A testimony of all the Offices, Works, and Kingdom of Jesus Christ, as King of Saints, and

King of Nations.

Fourthly, Gods chosen and precious ones are called Witnesses, because they do appear C 2 boldly

boldly and openly for his Truth; they own it, they love it, they publish it, they hold it fast, and suffer for it, who through the teachings of the Spirit in the Word, and by the power of the same Spirit, are sound in the practice of Christs appointments: they cannot deny the truth, which is a testimony

to it Acts 24.14.

Fifthly, The true Worshippers of God are called Witnesses, because they do bear witness against the Beast, and all the whole mystery of Iniquity: against the Whore of Babylon, who hath committed fornication with the Kings of the earth, and made her self drunk with the blond of the Saints, Rev. 17.6. Christs faithful Witnesses bear an eminent testimony against all her abominations, and filthiness, and wickedness; against the Pope, his Government, his Clergy, his Dodrine, his Worship, his Religion, and all his abominable proceedings, Rev. 19.7

Sixthly, Christs redeemed ones are called Witnesses, because in dying they bear witness for him, for to dye for the truth, is a living, standing testimony to it. He who for Christs sake loves not his life unto the death dies a most glorious Witness of Christ, Chap. 12. And they toved not their lives unto the death. And the Beast that came out of the bottomies Pit made War against them,

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and overcame them, and killed them, Chap.

Antichrist rifeth in a double beast; in his |Civil power, and his Ecclesiaftical power.

First, In his Civit power; so he makes up one Beast with the ten Kings, Chap. 17.12. And this is the Beast that riseth up out of the Sea, which bath seven bends, and ten borns and upon his head the name of blasphemy. And the Beast which I saw war like unto a Leo pard and his feet were as the feet of a Bear of his month as the month of a Lyon; and the Dragon gave him his Power, and his Seat sand great Anthority, Chap. 13.1.2.

Secondly, In his Ecclefiastical power, so he makes up another Beast with the Clergy; and this is that Beast that rose up out of the Earth: He hath two horns like a Lamb, and be spake like a Dragon; Verse. 11.

Now these two monstrous Beasts (Antichrists Magistrates and Ministers) slay the faithful Witnesses of Jesus Christ, and rejoyce over their deadbodies, and make merry, and send gifts one to another, Chap. 11. ro. Oh how do graceles, faithless, Christless men, rejoyce at the afflictions and calamities of Gods people! saying, where is how your God, and Christ your King? Psal. 42.

As touching the nature of the Witnesses death, we are not to conceive thereof as though the same were to be a corporal killing or flaying, but a civil killing or flaying, not fo much their bodies, as their teftimonies, deprive and ftrip them of their Liberty, Worship, Ordinances, Religion, and the free exercise of their Gifts, fuffering not a fervant of Jesus Christ to bear an open testimony against the abomination of the Beaft, nor against their National wickedness; but make Laws against them, and lie in wait for them, stopping their mouths, and imprisoning their bodies, bating and hunting them up and down, afflicting and topmenting them, and taking possession of their possessions: Killing and slaying them all the day long, and accounting them as sheep for the flangbeer, Rom. 8.33. This is to be broken in the place of Dragons, and covered with the floadow of death, Pfal. 44.29. This is to be killed all the day long; and upon this account the witnesses are faid to be flain.

And after three days and an half, the Spirit of life from God entred into them, and they flood upon their feet, and great fear fell upon them that fam them, Chap. 11.11. A spirit of boldness and courage, zeal, and undaunted ness, and resolution to appear for Christ, and his cause, against Antichrist and the whole A

brood. Therefore rejoyce all ye faints, and be glad all ye upright of heart; though the witnesses be dead, they will not alwayes be

dead, but rife again.

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3. After the flaying time, the true Church is with the Lamb on Mount Sion. Chap. 14. 1. And I looked, and loe, a Lamb frood on Mount Sion, and with him an hundred forty and four thousand, baving bis Fathers Name written in their forebeads: which notes a fixed state. Those which trust in the Lord, shall be as mount Sion, which cannot be remeved, Pfal. 12. 5. Before the flaying time the Church is very low, but under the flaying time lower; but after the flaying time the Church is very high, the is rejoycing, thining and triumphing on Mount Sion; and they fung as it were a new Song before the Throne, and before the four Beafts, & the Elders, and no man could learn that fong but the bundred forty and four thousand, which were redeemed from the earth. The true Church having gotten the glorious presence of the Lamb in the midit of her, and having gotten some victory over the Beast, they do rejoyce mightily. And I heard a voice of barpers, harping with their Harps. But this is not till after the Resurrection of the witnesses, and when Witneffes are rifen, the Church is exceedingly joyful.

4. This

This Chapter, out of which my Text is

taken, containeth fix principal things.

First, a lovely Description of Jesus Christ; and he is described by the similitude of a Lamb: Loe, a Lamb stood upon Mount Sion, Ver. 1. And, behold the Lamb of God. John. 1.19.

He is called a Lamb in a double respect.

1. In respect of his innocency, 1 Per. 1.

19.

2. In respect of his meekness and pati-

ence, Acts 8.32.

Secondly, A lively description of the Church, the Lambs Wife, and that from

Verfe 1.to Verfes.

Thirdly, A glorious Description of the Churches Ministers. As the Church is in this book called Heaven, so her Ministers are called Angels. And I saw another Angel slying in themidst of Heaven having the evertasting Gospel, ver. 6. And there followed another Angel, saying, Babylon is fallen, ver. 8. And the third Angel followed him, saying with a loud voice, &c. ver. 9.

which these Angels preach and publish.

The fift Angel published the free Grace of God in Jesus Christ openly, against all the inventions of men: saying with a loud voice, Fear God, and give glory to him, and worship

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worship him that made Heaven, and Earth, and the Sea, and the Fountains of Waters ver.7. Namely, That men should once fear. God, and worship him, and give all glory to him, none to Creatures, none to Images, on none to Antichrist; he that worshipeth the Beast, worshipeth the Dragon and the Decovil. Chap. 13 after new mention by head the

The Second Angel proclaimed the utter ruine of Babylon, and the destruction thereof, over the world, saying Babylon is fallen, is a fallen, the great City, because she hath madeall.

Nations drink of the Wave of hermorath of ber fornication, Ver. 8.

The third Angel doth seriously and solemnly give warning to all those who shall
yet adhere to the Beast, shewing the danger
and misery of it. If any man worship the
Beast, and his Image, and receive his mathin
his forehead, or in his hand, the same shall drink
of the Wine of the wrath of God, which is
poured out without mixture into the Cup of
his indignation, and he shall be tormented with
fire and brimstone in the presence of the haly.
Angels, and in the presence of the Lamb, Very
19,20.

Fifthly, A sweet word of heavenly confolation to the Saints and people of God; And Ibeard a voice from heaven, saying unto me, write, Blessed are the dead which die in the

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Lord; from benceforth they reft from their labours, and their works do follow them, V.3.

Sixthly, The judgments and vengeance which shall be executed upon the salse Church: the Spirit doth set it forth by a double similitude, the one by rendring, the other by gathering, and that from ver. 16. to the end. God will as it were rain Hellout of Heaven upon Babylon, he hath fire and brimstone for this spiritual Sodom, judgment without mercy, and sury without on passion.

I shall now come to the words of my Text, These are they which follow the Lamb whitherseever he goeth. This Text is one of the golden Characters of the hundred forty and four thousand, which stood with the

Lamb upon Mount Sion.

In these words are three things.

First, The Subject, [these]
Secondly, The Act [follow]

Thirdly, The Object, [the Lamb] whi-

I shall gather this Observation from the

words.

That it is the sweet temper and frame of Souls truly gracious, to follow the Lamb whithersoever be goeth.

In the handling of this Point, I shall shew

you five things.

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First, What it is to follow the Lamb.
Secondly, Why they follow the Lamb.
Thirdly, The Excellency of following the Lamb.

Fourthly, The milery of them that fol-

Fifthly, How the Lambs followers may

First, Tofollow the Lamb whithersoever he goeth, is to follow him in four things.

First, In his Commandments, If you love me keep my Commandments, Joh, 14, 15. Te are my friends, if you do what sever I command you, Chap. 15, 14. Bleffed are they that do his Commandments, that they may have right to the tree of life, Rev. 22.4. Oh beloved we cannot follow the Lamb whither sever he goes, unless we follow him in his commands, Then shall Inot be ashamed, (saith David) when I have respect to all thy Commandments, Psal. 119.6. Christians should take as much delight in those precepts that enjoyn Holiness, as in those promises that assure happiness.

bear my voice, and I know them and they follow me. John 10:27. A stranger they will not follow but will flee from him, for they know not the voice of strangers, Ver. 5.

Thirdly, In his Providences; through all affictions,

afflictions, all straits, all discouragements and sorrows whatsoever, though it be a way of blood. We must for sake all to sollow a crucified Christ, a condemned Christ in bloody paths of sufferings if he call us to it, Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou are with me; thy rod and thy straff they comfort me, Psal. 23.4. For (saith Paul) I am ready, not to be bound only, but also to dye at Jerusalem for the Name of the Lord Jesus. We must be willing to venture the loss of all for him; Liberty, Estate, Relations, and Life it self: We have for saken all, and followed thee, Mat. 16.27.

Fourthly, In his Example. For I have g. ven you an example, that you should do as I have done to you, John 13.5. That, Because Christ hath suffered for us, leaving us an example that we (hould follow his fteps, 1 Pet. 2. 21.22. So that to follow Christs steps, is to take him for an example : we must walk in the fame spirit, in the same steps, and in the fame obedience : we must not follow wicked mens examples, Who walk in the broad way that leads to death, and are of their father the Devil, and his works they do, John. 8. 11. But we must follow our head Christ, who went up and down doing good, Acts. 10.38 Now this is to follow the Lamb whither foever he goeth. In

In his Commands.
In his Teachings.
In his Providences.
In his example.

Secondly, To follow the Lamb whitherfoever he goeth, is to follow him truly, without Hypocrifie; and constantly, without

Apoltacy.

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First, Truly, without Hypocrifie. Many follow the Lord, as Beggars follow a man, only for an Alms: they prize the wages of Religion, above the work of Religion. Tou seek me not because of the miracles, but because you did eat of the loaves, and were filled, Joh. 6.16. Oh beloved, God abhors an Hypocrite more than a Sodomite; and Hell is provided on purpose for Hypocrites, Mat. 24.5 1. My beloved, following the Lamb fully, is to have the heart fixed and resolved for God: My soulfollows hard after thee faith David, Pfal. 63,8. And As the heart fanteth after the water-brooks, so panteth my soul after thee, OGod. All the faculties of his foul are working after God. My foul, and all that is within me praise the Lord, faith holy David.

Secondly, Constantly, without Apostacy, A true believer, after he begins to follow the Lumb, he never leaves following him, but followeth him whithersoever he goeth:

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Who shall separate in from the love of Christ? Shall Tribulation, or Diftrefs, or Perfecution or Famine or nakedness, or Peril or Sword? For I am perswaded, that neither Death, nor Life, nor Angels , nor Principalities, nor Powers nor things prefent, nor things to come, nor beightbnor depth, nor anyereature, hal beable to separate us from the love of God, which is in Christ Jefasour Lord. Oh beloved, he doth not follow the Lamb whitherfoever he goeth that follows the Lamb earnftly for a while, but afterward forfaketh him when a ftorm rifeth : Yet bath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended, Math. 13.21. Nor he that follows the Lamb in fome things, and the Beart in other things: They feared the Lord, and served their own gods after the manner of the Nations. Nor he that followeth the Lord in a dull heavy manner, and a luke-warm temper : I know thy works that thou art neither cold nor bot, I would thouwere cold or hot, Chap. 3.15. Be aftonished O ye Heavens at this ; and be borribly afraid, be ye very desolate, saith the Lord; for my people have comitted two evils, they have for faken me the Fountain of living Waters, and hewed them out Cifterns, broken Cifterns that can hold no water. Jer. 2. 12. 13. Oh this.

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this is not a following the Lamb! They that follow the Lord fully, abide in the Lord, and cleave to the Lord, and continue constantly in Gods wayes unto the end of their dayes. The righteons holds on his may, Job. 17. 9. Then shall we know if we follow on to know the Lord, Hos. 6.3, The righteous man holds on his way, he follows the Lamb whithersoever he goeth.

First, Speedily.
Secondly, Truly.
Thirdly, Undividedly.
Fourthly, Zealously.
Fifthly, Humbly,
Sixthly, Chearfully.
Seventhly, Diligently,
Eighthly, Constantly.
Ninthly, Faithfully.

Tenthly, Transcendently.

Now this is to follow the Lamb whither-foever he goeth.

Now I shall shew you, why believers follow the Lamb.

First, Because they are redeemed by the blood of the Lamb. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious bloud of Christ, as of a Lamb without blemish and without spot, 1 Pet.

demption, that to he might discharge the debt of our fins. And they sang a new song, saying, those art worthy to take the book, and to open the seals thereof: for thou wast slain, and bast redem'd us to God, by thy blood, out of every kindred, and tongue, and people, and nution, Rev. 5.9.

There are three things called precious in

the Scriptures.

First, Faith is called precious. 2 Per. 1.2. Secondly, The promises are called precious Ver. 4.

Thirdly, The blood of Christ is called

precious, 1Pet. 1.19. .

O! his blood hath redeemed, us from fix Enemies.

First, From the World, Gal. 1. 4 Revel.

214.

Secondly, from the Curfe. Gal. 3. 13. Thirdly, From Sin. Rom. 6.18.22.

Fourthly, From the Devil, Heb. 2. 18.

Alts.26.17.18.

Fifthly, From the sting of Death, 1Cor.

15.55.56.

Sixthly, From Hell, 1 The f. 1.10. Rev. 2.

12. Oh his blood, is precious blood; his blood hath flain our Enemies; he hath purchased by his blood Reconciliation with the Father, Union with the Son, and Communion.

munion with the Holy Ghoft. Te that were sometimes afar off, are made nigh by the blood.

of Christ : Ephel. 2.13.16.

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Secondly, They follow the Lamb because they are washed in the blood of the Lamb. He bath loved us, and washed us from our fins in his blood, Rev. 1.5. Thefe are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb, Rev. 7.14. The blood of Christ cleanseth us from all sin, 1 John 1.7. Christs blood washethaway our bloody fins I said unto thee, when thou wast in thy blood, Live, Ezek.16. For as foon as we were united with Christ, our fins are upon him, and his righteousness upon us. It is Christ that gives us life, and puts excellent Ornaments upon us to cover our nakedness, and decketh us with Jewels and Gems of gold : fo we become beautiful in his fight, Ifa. 61.10. That be might present it to himself a glorious Church, not having spot nor wrinkle, nor any such thing; but that it should be holy, and without blemifh, Ephel, 5.21.

Thirdly, Believers follow the Lamb, because they are risen with the Lamb. If ye then be risen with Christ, seek, those things which are above, where Christ sitteth on the right hand of God, Col. 3. I. Therefore we are buried with him by baptism into death; that

like

like as Christ was raised up from the dead by the glory of the Father: even so we also should walk in newness of life, Rom, 9.4. Every man befides a believer is a dead man, Dead in trespasses and sins, Eph. 2. 1. Therefore are they exhorted to rife from the dead, Eph. 5.4. They must rise from evil to good; fromearthly-mindedness to heavenly-mindedness; but now believers by faith are risen from darkness to light: For ye were sometimes darkness, but now are ye light in the Lord: walk as children of Light, Ephel. 3.8. Rife Spine, for thy light is come, and the glory of the Lord is rifen upon thee, Isai.60. When the Lord thineth forth upon his people in glorious discoveries of himself, he callsthem away from their former condition. When the Lord discovered himself in a Gospeldispensation, his people were no longer to fit under dark clouds of legal Ceremonies, but to follow the Lamb whither soever he goeth.

Fourthly, They follow the Lamb, because they are enlightned by the Lamb, God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ, 2Cor. 4. 6. But we all with open face, beholding, as in aglass, the glory of the Lord, are changed into the ead by

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Spirit of the Lord, 2 Cor. 3.18. Tea doubtleft, and I count all things but loss for the excellency of the knowlege of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, Phil. 3.8. Divine and heavenly knowledge brings a man neer to God, it gives a man the clearest and the sullest fight of God and the nearer any man comes to God, the clearer vision he hath of God, and the more communion with God.

The reason why others do not follow the Lamb is, because they see not the worth and want of the Lamb: Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their bearts, Eph.4.18. Where there is a Vail cast before the eyes of Knowledge, there is a Bar fet before the hands of Practice. An ignorant person neither knows what he is doing, nor doth he know whither he is going : He doth nothing but undoe himself by doing. Carnal men fee no preciousness and loveliness in Christ: Ob what is thy beloved more then another beloved, Cant. 5.9. If then knewof the gift of God, and who it is that asketh. thou wouldest have asked of him, and he would have given thee living water, John4.10 Christ

Christ goes undefired in the World, because he goes undiscerned by the World; But the natural man receiveth not the things of the Spirit of God, for they are foolishness anto bim ; neisber can be know them, because they are Spiritualy discerned, 2 Cor. 2. 14. But now believers being enlightned by the Spirit of God, and by the Word of God, they fee themselves what they were before Faith and whatshey are by Faith, and what they shall be at the end of Faith, they fee Christ to be all precious, precious in his Ordinances, precious in his Discoveries, precious in his Graces, precious in his gifts, precious in his Promifes, precious in his Members, precious in his Ministers, and precious in himfelf, 1 Per, 2. 8. Therefore believers cannot but love him, and follow him.

Fifthly, They follow the Lamb, because they love the Lamb. Grace be with all them that love the Lord Jesus Christ in sincerity; Ephes. 6 25. They love him with a superlative love. Whom have I in Heaven but thee? and there is none upon earth that I desire bessides thee, psal. 73.25. The Spouse of Christ looks upon what she is, as not great enough for his remembrance; and what she does, as not good enough for his acceptance. Look not upon me because I am black, because the Sun

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Sun hath looked upon me; My Mothers Children were angry with me; they made me the keeper of the Vineyard, but mine own Vineyard I have not kept, Cant. 1.6. The Church is never more fair than when the judgeth her felf to be most deformed; never more happy, than when the accounts her felf most miserable; never more holy, than when

the reckons her felf most polluted; the is never richer, than when the seeth her self to be poorest of all. The soul that loves much; is a soul that works much, the Commands of the Gospel are not grievous to him, but Precious to him. Tell me (ab they when my

Precious to him. Tell me (oh thou whom my foul loveth) where thou feedest, Cant. 17. A soul that loves Christ, hath his eyes upon, Christ, and his desire is after Christ. The desire of our soul is to thy Name, and to the

remembrance of thee: with my soul have I defired thee in the night; yea with my spirit will. I seek thee early, Isa. 26. 9. True believers love Christ more than they love themselves, They loved not their lives unto the death, Rev 12.11. Christ is dearer to them than their

lives: they slighted, contemned, yea, despised their very lives, when they stood in competition with Christ and his Glory, and chose rather to suffer the grearest misery, than he should lose the least dram of his honour. The love Christ hath made his

Saints

Saints and Witnesses yield all the parts and members of their bodies to the cruef and merciles infruments of bloudy perfect. tors; their backs to be whipp d, their eyes to be boared, and their tongues to be cut out of their mouths, Heb. 11. 38. Oh how firongly did these love! The measure of loving Christ, is to love him withour measure. Who shall separate in from the love of Christ? Tribulation fall not, Persecution shall not, Famine and nakedness shall not, Peril and Sword shall not: For I am perswaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things prefent, nor things to come; nor height, nor depth, not any other creature, shall be able to separate us from the love of God which is in Christ Jefus our Lord, Rom. 8.35.38.39.

Sixthly, They follow the Lamb because they are married to the Lamb, Jer. 4. 14. I am married unto you : Rev. 21.9. I will shew thee the Bride, the Lambs Wife: Cant. 2.19.

My beloved is mine, and I am bis.

Here I will shew you two things.

First, How Christ comes to be ours

Secondly, How we come to be Christs.

First, Christ is ours by the free donation
and gift of the Father: God so loved the world
that he gave his only begotten Son, John 3.16.

Secondly,

Secondly, Christ freely gave himself unto us, fo that Christ is ours by his own confent; he hath as it were passed over himself unto us: Christ lavedme and are himself for me, faid the Apostle, Gal 2,20.

Thirdly, Christ hath passed himself over unto his Church by marriage; and therefore the is called his Queen, his Spoulen his Bride, and his Wife, Pfal. 45.9. Although we had nothing to bring to him but poverty, fhame forrow and mifery, yet he rook us, and loved us, and married us

Fourthly, Christ is ours by communicate ing his own spirit to us.

2. The Saints are Christs four wayes. T First, By the Donation of the Father ? God hath made him both Lord and Christ. Alls 2.36. And bath put all things under his feet, & gave him to be the head over all things in the Church, Ephef. 1.22, And now (faith Christ) behold I, and the Children whom thou gaveft me; thine they were, & thou gaveft them me, Joh. 17. 6. God the Father gave us to God the Son that he might redeem us ; and God the Son gave us to God the Father, that he might fanctifie us, and keep us from the

evil of the world, v.17. Secondly, We are Christs by choice; I have chosen you out of the world. And the Saints are faid to be chofen in Christ, Ephel

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Rev. 17.14.

Thirdly, The Saints are Christs by purchase; we were in our enemies hand, and under their power, and could not free our selves from the bondage of the Law, Sin, Satan, Death and Hell; therefore saith the Apostle, we are bought with a price, I Cor. 6. 26. For in respect of Gods Justice, we are bought by Christ.

Fourthly, We are Christs by combination and Covenant. I entred into Covenant with thee, and thou became st mine, Ezek. 16.8 That is, I did make a solemn Covenant or Stipulation with thee, that I would take thee to be my people. So that it is no wonder believers sollow the Lamb whithersoever he goeth; they are married to him, he

is their Head and Husband, A down

Seventhly They follow the Lamb, because they have the Spirit of the Lamb: We have not the spirit of the world, but the Spirit which is of God, that we may know the things that are of God; and we have the minde of Jesus Christ, I Cor. 2. 11. 12. 16. And we know that he abides in us, by the spirit which he hath given us. Now if any man have not the Spirit of Christ, he is none of his. This Spirit that the Lord Jesus gives to believers,

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man f bis. s to believers, is a feating Spirit; a lively Spirit and an enlightning Spirit; and a feating Spirit; it leads us from all evit to all good. And all the Lambs followers are in the Spirit of the Lamb; and therefore they pray in the Spirit and with the Spirit; and by the Spirit, and for more of the Spirit; they that have this Spirit need not a book to pray by. Now all the Believers have the Spirit of the Lamb, therefore they follow the Lamb whether foever he goeth.

Eighthly, Bilievers follow the Lamb, because all their priviledges come from the bamb they are all Kings and Priefts, Rev. 1.6, Revy 10, And Sont, & Herry Tolin 3, 1, Behold what manner of love the Father hath befrowed apon w. Rom. 8. 17. If Children, then Heirs, Heirs with God, and joynt Heirs with Christ. Though believers have not a Crown in life, get they are Heirs to a Crown of life, God parts the greatest honour upon his own people, Prov. 12.26 All the honour that wither men have, is not worth the having : that which makes a man great in the eye of the world, makes a man nothing in the eye of God, Men are never the better for their greatness, if they are not made better by their greatness, Bla now believers greatness and honour comes by Chrise, the faithful and true witness, the fir.l B' Follow the Liamby

first begotten of the Dead, and the Prince of the Kings of the Easth, He hash made we half and be carried by the Light and he light and hie, and hope, and loy, and peace, and beauty, and noneur, and riches, he bevers have, they have it all by Christ, and from Christ, hie a vesthempich Grace, and rich chry, and all things richly to copy, it Time

Take a man that is out of Child, and he hath none of all this. Ephel at 12 That at that time ye were mishout Christ, being alidens from the Commonwealth of Aspel land Brangers from the Covenant of Requisible mortal no he is wresched, and miseruble, so pear and blind, and naked Ray

and blind, and naked. Revest 17 mid non O this is the condition of every graceless is the less the condition of every graceless is the less that the performance worlds ever the usual property and things are his, & he shall inhericall things to Con. 3, 23, Rev. 3417. Mathan our camelle that inhericall things. But how, comes it is parts, that the believer bath so much and all others to little the hath is all from Chails. Of his falues have me all received grace for the first, migned the stores as several devoted.

Therefore believers do glory in Christ be

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cause they have all their glory, by and from Christ, a Gor, 3 r. He hath enough to glory in that hath a Christ to glory in a Now believers cannot but cleave to him, and follow him, because all their good things come by him.

Ninthly, They Follow the Lamb, because their names are written in the Lambs book. Rev. 13.8. And all that direll upon the earth hall worthin him, whole names are not in the book of life of the Lamb, Rain from the foundation of the world. And there shall in no wife enter into it any thing that defileth, neither abarfover workerhabamination, or makerbla lies but they which are written in the Lambs book of life (Revizing) All the reft, all the worthipers of the Beaft, and all unbelies vers shall be cast into that lake of fire which burns and flames for ever, Rep. 10. There he a great many that follow the Beaff, worthip the Beaft, receive the mark of the Bealt, and admire the Bealt, Chap 13: 3. 4. But what are they? Are they any that have their names written in the Lambs book of life? No no : For this fee Rev. 17. The Beaft than thou Same ft, was and is not nd shall ascendent of the bottomies Pir & vall so into Perdition, and they that dwell on be earth half wonder, whose names were not resten in the book of life. So that you fee

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what that curied crew are that follow Babilion; they are fuch whose names are not written in the book of life. But they that have their Fathers Name written in their forehead, and their names written in the Lambs book, they sollow the Lambs while ther soever he goeth: And they that are with him are called, and chosen, and faithful, Rev. 17, 142.

Tenthly and liftly, precious ones follow the Lamb, because they shall be for ever with the Lamb. Then we which are alive and remain, fall be can be up rogether with them in the clouds, to meet the Lord in the air, and fo fault we be ever with the Land; Wherefore comfore one another with thefe words, I Thef. 4.17.18. Therefore are they before she Throne of God, and ferve bim day and mobt in his Temple; and he that fittern on the Throne fall dwell among them : They fall bunger no more, neither thirft kny more neither hall the Sun light on them nor beat for the Lamb which is in the midff of the Throne fall feed them, and fall lead them unto living fountains of waters and God hall wipe away allsaars from their eyes, Rev. 7. 15: 16. 17, How troublefome foever a Saints beginning is, his ending is joyful. When beleivers change Earth for Heaven, they do not lofe their happiness, but complear their happineis nels. John 12.17.24. Father, I will that they also whom thou gavest me be with me where I am, that they may behold my glary which thou hast givenme; for thou lovedst me before the foundation of the world. Not only with me for ever, but with my Srints, with my Angels, and with my Eather, and with all that are with me.

To be with God and Christ for ever, implyeth these seven things.

First, The presence of God.

Secondly, The happy Union with God. Thirdly, The bleffed Visio of God.

Fourthly, The glorious communion with God.

Filthly, The fruition of God,

Sixthly. The rest that the Saints shall have in God.

Seventhly, The enjoyments of them-

selves in God.

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Oh how unspeakable is the glory of heaven Oh how infinitely glorious is the Lamb: Now true believers follow the Lamb whithersoever he goeth, because they shall be for ever with the Lamb in fulness of glory, and endless felicity, Rom. 8. 17.

Thus have I thewed you why believers

follow the Lamb.

Now I shall thew you the Excellencies of following the Lamb.

The first Excellency is, they that follow the Lamb, have the prefence of the Lamb with them.

The hundred fourty and four thousand that stood upon Mount Sion, had the Lamb with them. Pfal. 46.5. God is in the midst of her, she shall not be moved; God shall help her, that right early. The Lord of Hosts is with us, the God of Jacob is our refuge, vers. 8. God is in the midst of his Church, not only

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to behold her, but to uphold her.

Though the Churches enemies may be Waves to tos her, yet they shall never be Rocks to Split her. because God is in the midit of her. This is that which comforted and strengthened David: Tea, though I walk through the valley of the badow of death, I will fear no evil, for thou are nigh me, Pfal. 23,4 When than paffeft thorow the waters, I will be with thee; and thorow the rivers, they shall not over flow thee; when thou walket through the fire, thou shall not be burnt, neither shall the flome kindle upon thee, 1/4,43.2. Oh they that follow the Lamb, shall stand for the Lamb, have the presence of the Lamb, his gloricus presence, his precious presence, his comforing presence, his protecting

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Struken knowerh not what his Lord does, but I have called you friends, for all things that I who have have known ancopout, John? 14, 6, 4,8! Jefus Chall that the in the bofomer of his Pather, he unbofomes and unbowels the heart of the Futher to believers; they know his Socrets,

his Mind, his Countel and his Will, and none knoweth it but them. Telland thee, OParker, Lord of Freeven and Barrb, because then has his ineserthings from the wife and prident, and has revealed them unto babes, Mill 17. 25. But they that walk with God, know much of the mind of God, and the

My theries of the Golden was to the work on fact and faller burger; but shey that

The chiral Excellency of following the Lamb in They that follow the Lamb may come boldly to the Lamb. Let me therefore

Afme bold'y unto the Throng of Grace that we way obtain, mercy, and find grace to belp in sime of need. Heb. 6 14. A foul that hath an interest in Chrift, may come boldly to Chrift, and speak boldly to him, and to his Father, for any mercy he needeth; he may go to the Throne of Grace for Grace, and open his heart to God, as one friend to another. Oh what a liberty have believers : Oh what a priviledge have they, that they may go to God with a holy boldness: The wicked proud ones of the earth are so high, that the poor Saints cannot come boldly and freely to them; but they may come boldly and freely to the Lord their God! Aler at. 28. Come unto me all ye that labour and air beavy laden, and I will give you test . 23000

The Fourth Excellency is, they that follow the Lamb shall have all their wants supplyed by the Lamb: Phil. 4. 19. But my God shall supply all your need, according to his riches in glary, by Jesus Christ. They that follow the Lamb shall want no good thing: Ob fear the Lord all ye his Saints, for there is no want to them that fear him; I be notingly one do lack and suffer hunger; but they that seek the Lord shall not want inviging a thing, Psal. 34.9.10. The Lord is my strephered thall not want, Psal. 23.7. Delight thy self in the Lord

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Lord, and he shall give thee the desire of thy heart; thou shall have what sever thou defirest to have. He that hath the chiefest good shall want no good. Who sever shall drink of the water that I shall give him, shall never thirs; and he that cometh to me shall never hanger, John 6.35. O who would not follow and believe in the Lamb; Oh happy are all they that sove the Lamb.

The fifth excellency is, They that follow the Lamb shall share with the Lamb.

First, in his Divine Nature. Whereby are given unto us exceeding great of precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the worldthorugh lust, 2 Pet, 1.

4. That is, of those Divine qualities, whereby we are made like unto God in wisdom, and righteouness, and true holiness. Ephol.

4.24.

Secondly, In his Canquells. The poor Saints thare with Christ in all his noble and thonourable Conquests (1 Cor. 15355.) over the World, Death, and Hell, and over fulferings: In all these things we are more than Conquerours, through him that loved us, Rom. 8. 37.

Thirdly, They there with Christ in his.

Of his fulness have we all received grace for grace, John 1. 16. As a child receives member for members as the Paper from the Prefs receives letter for letter : as the Wax from the feal receives print for print; or as the Glass from the Image receives face for face; fo do believers receive from Christ grace for grace, that is, for every grace that is in the Lamb, there is the same grace in us in some measure.

Fourthly, Believers hare with Christ in

his glorious Titles.

He is called a Son, fo are they; a King, fo are they; a Priest, so are they; an Heir, To are they; Rom. 8, 17. Rev. 4. 10. Rev. 1

Fifthly, they share with Christ in his

Gloty.

I go to prepare aplace for you : I will come again and receive you unto my felf , that where I am: there ye may be alfo, John. 14.23, And the glory which thou gaveft me I have given them, that they may be one as we are one Joh. 17.22. My heep bear my voice; & they follow me, and I give unto them eternal life, Joh. 10 28. The Saints shall have the same glory which Christ himself hath; the Saints in Heaven are not only glorified with Christ, (which is agreat exaltation) but they do enjoy the very same glory which Christ himfelf

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glorified together with the fame kind of glory o God hath not one Heaven for his Son, and another for his Saints; but one and the fare for both. Believers that be as truly glorious as Chaiteis, and eternally glorious as he is Our mile bodies that be fathioned the wire his eterious body, and we shall be glorified roouther wishbim, and appear with bim in glory, Rom. 8. Col. 3. Oh here is the excellency of following the Lamb; they that follow bing there with him would be mount

The fixth Excellency of following the Lambis, They that follow the Lambothall be protected by the Lamb. He suffered no man saids cheminening; yea be reproved Kings for their fakes faring. Touch normine Andine ed and domy Prophers no barm pf. 104 14. 14 V Vbich are his Saints. Who is he that milhammen if ye be followers of that which in good And if yo suffer for righteonshell ; fake, buspy, are ye, and be not afraid of their servois mether beencubled a Pet 2 30 Form them doed for I am wiels thee? be not difinally od for I am thy God; yea I will frengoben thee. you, I will bely thee syen, I will uphold thee with the right band of my rightou fne fs. Ifa. 41:10. Can a woman forgesher fucking child i 16.3512 of her wombit year, they may forger, yer will not I for get thee, Ifa. 40. 15. Who can harm a man if God be with him and for him? He that hath the love of God, needs not care for the anger of men: A true believer both the love of God, the love of Ghint, the love of good men, and the love of all, whose love is worth the having. God pratects men in his way, but not out of his way; when men appear for God, God appears for men; he is good to them in affliction, and he doth them good by affliction.

The limit Excellency of following The feventh Excellency, is, They that follow the Lamb thall not feel the wrath of the Lamb : Revota at 1, de that buircameth fhall not be bunt of the fround death Thefit. 10. And in mair farhis Son f emdistanen, whom be raifed from the dend , sold Jefus, which delivered as from the wrath to come. There is sherefore now no condemnation to them that are in Christ Hefus, who walk not after the Beft, but after she foirie, Rom. 8. 1. O how fad is the condition of those, who live and die without Christ, they are fent to Hell, Pfa, 0. 17. The wicked shall be surned into Hell, and all the Nations that for fake God: who shall be punished with everlasting destruction be fon

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destruttion from the presence of the Lordsand from the plory of his power, 2 Thef. 2. 0. They shall feel and fuffer the wrath of the Lamb, because they despised the truth of the Lamb. Because I bave called and ye refufed, I have firesched out my hand and no man regarded; but yo have fet at naught all my Counfel, and would none of my reproof; 1 alfo will laugh at your culamity, I will mock when your fear comesh, when your fear comesh as defelation, your definition cometh as a whirl-wind, when diffeels and anguish cometh upon you; then fall they call upon me, but I will not answer, they shall feek me early, but they fall not find me, prov. 1,24.25.26.27. 28. Do you hear this finners? If God will thew you no mercy, if ye live in your fine. and die in your fins, be fure Hell will thew you no mercy; now the believer thall feel and fuffer none of this, he is in a happy state and condition.

The eighth Excellency is, They that follow the Lamb shall reign with the Lamb: and this is another Excellency of following the Lamb. True believers do reign now over the Creatures, over the pomp & pride of the world, over all Spirits, over Sin, over the Consciences of wicked meh, and over sufferings: but besides all this, they shall reign

reign with Christ, and over those that now reign over them, Rev. 5. ro. What we finall reign on the Earth, Chap. 20: 41 And they word and reigned with Chaif a thousand years. And as the wicked tread down the Saints under their feer now, to thall the Saints then tread down the wicked under their feet Male. 2. The Lord barh promised that the meck fiell interiotheeurth. Doth not the Scripture fay, ther. In the last dayer, the mountain of the Lards boufe frail be lifted up above the Hills of hall be of habished in the top of the Mountains I lat. 2, Z. And that the Kingdoms of this world multbecome the Kingdoms of our Lord Jefus, Rev. 1 1. 19 And he that loves to fee the face of his Church beautiful, will e're long wipe away those bloody tears: it is not long before you will trumphand fay, (Gant 2 111, 127) Due the winter to paft, the rain is over and gond, the flowers appear on the earth, the time of the finging of birds is come.

The ninth Excellency is, They that foll low the Lamb thall fit upon the Throne with the Lamb, Rev. 3. 20. 11. To bim that overcometh will I grant to fit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne, Te also shall fit upon twelve thrones, judging the A1 twelve

an honour is this! what a glory, is this! to fit upon the Throne with Christ; Is it not honour and glory enough for us to be in Heaven, with God, and Christ, and Angels? but we must fit upon a Throne there? Oh what an honour is this! and yet this honour shall all the Lambs followers have.

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The tenth Excellency of following the Lamb is, They that follow the Lamb shall judge the world with the Lamb. If you consult fared Records you that find, that both God, and Christ, and the Saints are faid to judge the world: The Ordination is Gods, the Execution is Christs, the Approbation is the Saints. When the Apostle would flop the finful fuits among the Cvrinthian brethren, that did not want men of Eminency to put a period unto controverfies faith, Do ye not know that the Saints fhall judge the world? And if the world (ball be judged by you, are ye unworthy to judge the [mallest matters ? 1 Cor. 6. 2. Enoch, the feventh from Adam, prophetied, faying, Behold the Lard comesh with ten thou fand of his Saints, to execute judgment upon all, Jude 14, 15. When the Son of man shall sit in the Throne of glary, ye also shall sit upon swelve thrones, judging the twelve tribes of Ifrael, Mata

Mat. 19. 28. Now the world judges the Saints, but then the Sain's shall judge the World: now they judge and condemn Christ in his Members, but then they shall be judged and condemned by Christ and his M mbers: For as the world cannot endure God himself, so neither can they endure God in the Saints, and the more God dwells in the Saints, the more the world afflicts the Saints: but they that sollow the Lamb whithersoever he goeth, shall then set upon those that now sit upon them.

Thus have I shewed you the Excellen-

cies of following the Lamb. as 100 alou

Fourthly, The Misery of those that sollow not the Lamb, but the Beast, Oh their misery is great in this life, but it will be greater in the other.

The first Miscry of them that follow the Beast is, They that follow him shall share with him in all his plagues. And the third Angel followed them faying with a lond voice; if any man worship, the Beast of his Image, and receive his mark in is forehead, or in his hand, the sameshall drink of the wineof the wrath of Gadwhich is pouved out without mixture, into the Cupof his indignation, and he shall be tormented with fire and brimstone

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in the presence of the Lamb, Rev. 14.9. 10 Oh the plagues, the terrible plagues, that Arill fall upon the Beast, Dearb, and Mourning, and Famine, and Fire, Chap. 18.8. The jungments shall come upon all parties; and upon all degrees and conditions of men that joyn with the Beast; All those that do partake of his sins, shall share of his plagues.

There is first a vial poured out upon the Earth; that is, upon the common people, Chap. 16. verf.2.

Secondly, Another Vial upon the Sea; that is, the Jurisdiction of Rome, ver. 3.

Thirdly, Another Vial upon the Rivers; that is, their Ministers, werf 4.

roundly, Another Vial is ponted out upon the Sun; that is Princes and Magistrates, verf. 8. 1 100 months and months

that is Reme it fell, the Throne of the Beat, werfe to, a nontringuished Liv world of

So that all that worthip the Beaft, and receive his Mark, and belong to him, whether they be high or low, rich or poor, if they do not come off from him, they shall share with him in all his plagues: Come out of him by people, that ye be not partaker of her flor and other ye receive not of her p'agues, Rev. 1834.

The

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The Second Milery althemether italian the Beath is They thatbrown on the Roots, and to the Mountains of the Batthe The Mith greens wien, and rich med and the chief Kupsains on the mightymen; and ourly he astoney and every free man bid thew felvesin she dens and in the rocks of the mountains, and faids the mountains and racks, Palt on we and bide us from the face of him that sitteth on the Throng, and from the wrath of the Land; for sthe spear day of his wrath is county and who Shall be able to frand? Rev. 6: 191 16.49. Thewicked though here cloathed in Silk and Velvery that with for the mountains concower them; which would be but a toor Thelter, For the Mountains mela di the profence of " the Word and their och swand a funder whan he angry. They that made others fly away from them, as innocent Lambs from de wouring wolves, thall braffaid of the wrath of the Lambuchaf Litteth on sha XTheone. Oh how will those great men darer to apthe Sword of Authority with the bloud of Innotency, by turning its back against the Wicious, and whetting its edge against the Righteous Many an unjust Judger; that my benow fire confidently aponthe bench, thall then thand trembling ar the Bir : Oh how will they be able to lift up their heads before

fore Christ, who have lifted up their hands against Christ ? The Kings of the Earth Stood up, and the Ruler; were gathered together againft the Lord, & againft bis Chrift, ACT. 24 26. Rev. 17.14 Initead of helping the Lord against the mighty, they help the mighty against the Lord, Pfal .2.2. Oh how many greatmen are there, that make no other Ufe of their greatness, but to be great in wickedness! Great Swearers, great Drunkards, great Sabbath-breakers, great Perfecutors, great Adulterers, great Atheifts; who infread of denying or forfaking the Devil and all his works, follow the Devil and all his works; who fin with content, and are content with their has: Thy Princes are rebellious, and companions of thieves. Ifa. 1.23. But the great God, against whom they fin, is greater than the greatest; before whom all the Nations of the world are but as a drop of a bucket, and as the finall duft of the bal lance, Ifa. 40. 15. who will not fear thee, O. King of Nations, for a much as there is none like unto thee, O Lord; Thou art great, and thy Name is great, & thy Power is great, |cr. 10. 6. He toucheth the Mountains, and they smoak, before whom the Devils fear and tremble. Therefore, woe, woe, be to them that forfake him and follow the Bealt; they shall cry and call for help, but there will be none to help them. The

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The third milery of those that follow the Bealt is, they shall be cast into a lake of fire with the Beaft. And the Beaft was taken. and wish him the falle Prophet, that wrong hi miracles before bim with which he deceived them that had received the mark of the Beaft, and them that wor shiped bis Image, these both were caft abve into a lake of fire burning with brimftone, Rev. 19.10. The Lord Jefus hall be revealed from Heaven with his mighty Angels, in flaming fire taking vengeance on them that know not God, and obey not the Gofpel of our Lord Jesus Christ: who shall be punished with evertasting destruction from the presence of the Lord, and from the glory of his nower, 2 Thef. 1.7.8.9. Oh what a dreadful thing is it, to lie under the wrath of God, to lie in burning flames, and for ever to be banished from the presence of God, and his holy Angels: This will be the portion of the Bealts followers. Oh, will they not with then they had never been born? and that they might be turned into flocks and flones? Bur alas, all, their wishes will do them no good: Christ will say to them then, Depart ye curled anto everlastino fire, prepared for the Devil and bis Angels, Mat, 25, 41, 42.43, Oye Rulers and great ones of the earth, it will be no dishanour to your Honours, to lay your honours at his feet, in whole presence the. the Angels vail their faces and before whole Throne the Elders cast their Crowns 16 6. Rev. 4. 16 O is it not better then with patience to fuffer with Sion and the Churches party a while, rather than joyn with the Romifo parry, and be ruined with them in the end? Rev. 14.12. Here is the patience of Saints. Ye thall fuffer a while, and be trodden down by them; and you must stay for the full accomplishment of this promise for your deliverance : But I will furtly come, and will recompense all your parience; And therefore be not discouraged and faint in your minds, let not your hearts turn back unto Egypt, and hanker after Rome, thefe remnants of Bual, which God will furely deltrov.

Fifthly, I shall shew you now how the Lambs followers may be known from the Beafts followers. The over the control of the cont

First, You may know them by their number; they are in number the sewest, Many are called but few are chosen, Mat. 20. 16. Though all I fract be as the sand of the sea, yet but a remnant shall be saved, Rom. 9, 27. And Christ calls his slock, Alittle flock, Luke 12:32. And truly beloved, they are but sew that follow the Lamb, and believe in him,

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him. The Heathers follow the Devil; the Tark follow Mahomet; the Jew; follow Moles; the Papilis follow the Pope; and loole Protestants, and carnal Professors they follow the world, the fielk and the Devil; and false Teachers, false Doctrine, and false Worlds; And all the world manders after the Beast, Rev. 13, 3. The maters which thou swelf where the Whore suttern, are people; completendes, and nations, and conques. Chap, 17, 25. Believers, though their Natures are the sweetest, yet their number is the sinallest: in Heaven are the belt, but in Hellare, the most protest of the post of the

secondly, By their Characters you may know them. You have nine lovely Characters of them in this fourteenth Chapter.

First, they stand with the Lamb upon the Mount Sion.

secondly, They have their Fathers name written in their foreheads

Thirdly, They ling a new Song, which none can learn, but only the hundred forty and four thouland.

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Fourthly, They are luchus are redeemed tomathe mather to start and an independent of the Right of the with women rings of the Lamb whither to several the goeth and the Lamb whither to several the Courth such that the Several live They are redeemed from a several from a severa

Seventhly, They are redeemed from a mongo the art in the second with the second from a weight they it is the probability of the second from the Lambs followed and the Lambs followed th

Ninthly, And in their months was found no gnile; for they are without faults before the Ebronelof God. Obrhow hody, how how lovely to pligitud and thefall they live in the Lord; on the Lord; and with the Lord, They are also fen Generation, a Royal Pring bood, an holy Nation; a peculiar people's Peter 2. 9. 111 also and the Lord.

Three substitution in Bride, his Friends & John J. Bride Spirit of the year ward by Bride Spirit of the Lambs followed and substitution of the Lambs followed and the Lambs of the Lambs of

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ather than the spirit of the Devil, Ephef. 2.2.
According to the Prince of the power of the
air (the spirit that now worketh in the children
of disobedience?) a spirit of Lording and
Domineering, a spirit of Gunning and
Graftiness, a spirit of Deceit, a spirit of Sul
perstition, a spirit of Persecution and Gruelty; and in this spirit are all the followers
of the Beast. Now by this you may know
the Lambs sollowers from the Beasts sollowers.

no cuite force Fourthly, By their name. They have a nother name, a new name, Raverous Z. Gol gives his people honodrable fittes, though the Beatt giveth them reproachful titles God calls them, The dearly beloved of his foul, Jer. 120 p. And The apple of his eye, Zechi 2 & And His Jewels, Mal. 2. 17116 Glory, his portion, his Bride, his Friends & Children: but the Beat calls them feditious Hereticks; Deceivers and Deluders Blasphemers, and Fools, and Mad men, as if they were not worthy to have a being a mong! men: but though they are Ravens! in the worlds eye eyet they are Doves in Gods eyes: yea they and fach Worthies, Of when this world is not worthy, Heb. I 11 38. Now dear Christians, by this you may know the Lambs followers from others, by the nick.

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nick names the world giveth them, and by the glorious names that God giveth them.

Fifthly, By their graces they may be known. Such as are the Lambs followers are full of faith, full of love, full of grace and goodness, they are very fruitfull, and bring forth much fruit, John 15. They are called heavenly, because of their heavenlinels, Rom. 8.1. And holy, because of their holines: Spiritual, because of thetr spiritualness: And faithfull, because of their faithfulness: There is much of God to be feen in them, in their words, works, duties and conversations, Phil. 3.20. For our conversation is in heaven, They feek heavenly things, and walk by a heavenly Rule; they-eye heavenly objects, and are led by a heaven'y Spirit, they submit to a he ivenly Government, and imitate heavenly ones: there is much of heaven in them, and much of them in heaven: When I awake I am still was thee, faith David.

But now the Bealts followers they are full too, but it is with blood and fwearing, curfing, stealing, lying, blaspheming, rebellion, and all manner of abominations and filthiness, Hos. 4.2. Rom. 3. Rev. 13 Now beloved, by this you may know Christs precious ones from the Bealts filthy ones.

E

Sixthly

Sinthly, The Lambs followers may be known from the Beafts followers, by their keeping the Commandments of God, and the Faith of Jefus, Rev. 14.12. Here is the patience of the Saints; here are they that keep the Commandments of God, and the Faith of Jefus So Rev 12.17. The Dragon was wrath with the Woman, and made War with the remnant of her feed, which keep the Commandements of God, having the testimony of Jefus Chrift. True believers cleave to the Lord and follow him fully : But my fervant Caleb hath followed me fully, Numb. 4. 45. 6 Enoch walked with God, Ge. 5.25. And Noah walked with God, Gen. 6.9. Let us also walk in the Spirit, Gal. 5.25. And they follow the Lamb whitherfoever he goeth, they hear his Voice, they profess his Worship, and obey his Doctrine, they abhor Antichrist, they follow not the Beaft, nor receive his mark, but keep their beautiful garments of Gospel-innocency, and will not touch Beastly Babylon,

Seventhly, By their Company: The Lambs followers keep company together; Being let go, they went to their own company, Alts 4. 23 So they are said to stand upon a Sea of glass, mingled with fire, & them that had

had gotten victory over the beaft, and over his image, and over his mark, co over the number of bis name, stand on the Sea of glass, having the harps of God, Rev. 15.2. So they that are with the Lamb upon Mount Sion, are together, and keep together, and follow the Lamb together. Christs faithful Witnesses do not hear with Antichrifts hearers, nor worthip with them which worthip the Bealt; for they are come out of Babylon, Chap. 18.4. Come out of her my people that ye be not partakers ofher fins and that ye receive not of her plagues : Wherefore come out from amongst them, and be ye separate, and touch not the unclean thing, and I will receive you, faith the Lord, 2 Cor, 6.17. The Children of God will not keep company with the children of wrath, for they cannot agree: For what fellowship bath righteonsness with unrighteousness and what communion bath light with darkness? And what concord bath Christ with Belial? Or what part bath he that believeth with an Infidel? And what agreement bath the Temple of God with I-dols? 2 Cor, 6. 14. 15. 16. Therefore believers keep together, walk together, and worship God together: And they that believed were of one heart and one foul, and continue edinthe Apostles doctrine & fellow hip, Acts 4.32. Acts. 2.42, by this the Lambs follow-

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ers are known by, to wit, their company,

Eighthly, By their language they are known; true believeres spake the Language of Cannan; their Language is Scriptura language; you may know them by their fpeech, as Perer was known by his fpeech: Surely thou art one of them, for thy speech bewr weth thee Mat. 26.73. Their words are holy and heavenly, they speak of God, and to God, and for God; and be heareth them, Mal. 3. 16. But the Beafts followers spake wickedly, proudly, daringly, and blasphemoully, Chap. 13.4. And be opened bis mouth, blaspheming God, his Son, his Name, his Saints and they that dwell in Heaven, verse. 6. Men are known who and what they are, and to whom they do belong, by their Language: if they are of God, and in God, they cannot but speak much of God.

Ninthly, The Lambs sollowers are known by this, they are more afflicted with the Churches heaviness, than they are affected with their own happiness. The King said, Why is thy countenance sad? This is nothing else but sorrow of heart, seeing thou art not sick. Why should not my countenance he sad, whenthe City, the place of my Fathers, lieth waste, and the gates thereof are consumed with fire?

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fire? Neh. 2.3. How can Sions Sons be rejoycing, when their Mother is mourning? though they were the Jews defolation, yet they were Jeremiab's Lamentation. How can such rejoyce in her standing, that do not mourn for her salling? When the Churches Adversaries make long surrows upon her back, we should cast in the seed of tears. Remember them that are in bonds, as being bound with them; and them which suffer adversity, as being your selves also in the body, Heb. 13.3. Sympathising with others, makes an estate that is joyful more happy, and an estate that is doleful less heavy.

The righteous periff, and no man layeth it so beart, lia, 5.7. We may draw up that charge again I many now, Amos 6.46. They lie upon beds of Ivory, and fretch themselves upon Couches, and eas the Lambs out of the flock, & the Calves out of the midst of the stall:that drink Wine in bowls, and annoint them felves with the chief, Qintments; but they are not grieved for the afflictions of Joseph. On that there were not too many fuch now adayes, that ear the far, and, drink the sweet, and are not troubled for Sions troubles : inftead of fympathiling with them in their milery, they are censuring of them for their misery; But the true servants of God are tender and broken

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broken hearted, they weep, and mourn, and wring their hands for Sions lins, for Sions breaches, for Sions calamities, for Sions deliverance; and thus they do, and will do till they fee Sion on Mount Sion with the Lamb to be.

Tenthly, The Lambs followers are known by their love to Christ, and fufferings for Christ, they chuse the worst of forrows, before they will commit the least of fins : For thy fake we are killed all the day long, and counted as theep for the langhter, Pfal.44. Rom. 8. 36. And ye shall be hated of all men for my Names sake, Mat 10.22. Bleffed are ye when men fhall revile you, and perfecute you, and shall fay all manner of evil against you falfly for my fake, Mat 5.10 Love can walk on the water without drowning, and lie in the fire without burning. How shall we land at the Haven of rest, if we are not toffed upon the Sea of trouble, A believer should live above the love of life, and the fear of death. Though we cannot hive without afflictions, yet let us live above afflictions. None are fo welcome to that fpiritual Canaan, as those that fwim to it through the Red Sea of their own blood. In fuffering, the offence is done to us; in finning, the offence is done to God. In fuffering

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we lose the savour of men, in sinning we lose the favour of God: therefore Daniel chose the Den of the Lion, rather than he would forsake the cause of the Lamb, Dan. 6. And the three Children chose rather to suffer sadly, than to fin foully, Dan. 3. And Moses chose rather to suffer affliction with the people of God, than o enjoy the pleasure of sin for a season, Heb. 11, 29. It is better to be a Martyr than a Monarch, it is better to be a Prisoner for Jesus Christ, than to be a Prince without Christ, or against Christ.

O how precious, how glorious, low lovely, and how sweet is Jesus Christ to believers? O they love him entirely, uprightly, they love his glorious Person, and the beauty of his Holiness, and his Name, his Honour, his Cause, and his Members; they will suffer for him, and die for him, because he suffered and died for them, Rev. 12.11.

And they loved not their lives unto the death Now by this all men may know the Lambs followers from the Beasts followers, viz. by their sorrows and sufferings for Christ, for Truth, for Righteousness, and for Conscience sake, Heb. 10. 34. And they teek joyfully the spoiling of their goods, Heb 11, 35.

Eleventhly, The Lambs followers are E4 known

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known by this, They feek the publick good of others, above the private good of themfelves: I have great beaviness, and continual forrow in my bears : for I could wish shat my felf were accurred from Christ, for my brethren, my kinsmen according to the flesh, Rom 9.2.3. And now, O Father, glorifie thy Son, that thy Son may glorifie thee, John 17.1. He prayed for glory more for the Fathers fake that bestowed it, than for his own fake that received it. A true Christian doth not defire grace only for this end, that God may g'orifie him, but he desires grace for this end, that he may glorific God. For ye know the grace of our Lord Jefus Christ, that. though be was rich yet for your sakes be be. came poor, that ye through his poverty might be rich, 2 Cor, 8.9. Oh, that the Lord Jefus should not only in pity fave us, but in love die for us! And David, after he had ferved bis one Generation by the will of God fell afleep, Acts. 33.26. His Generation did not ferve him, but he ferved his Generation : not the Generation that was before him, for they were dead before he was living; nor the Generation that was behind him, for they were living after he was dead; but his own Generation; and not by his own will, but by the will of God. Old Ely mourned more for the lofs of his Religion, than for the

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the loss of his Relations, I Sam 4, 18. So Moles Exod 32. To Now therefore let me alone, that my wrath may wax hot against them, and that I may samfume them, and I will make of thee a great Notion. He was no self-seeker, bur a life-preserver. Grace doth not only make a man carry it like a Man to God but to carry it like a God to man, Reason makes a man a man, but Grace makes a man a Christian. Every gracious spirit is publick, though every publick spirit is not gracious.

As we are not born by our selves, so we are not born for our selves. But the Beasts sollowers and Babylons Merchants are for themselves, and seek themselves: Tea, they are greedy dogs, which can never have enough to they are shepher'ds that cannot understand; they all look to their own way, every one for his gain from his quarter, has 56.11. And teaching things they ought not for silthy lucre sake, Tit. 1.11. We to you Scribes and Pharifees, for ye devour Widows houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation, Mat 23. These make not gain to stoop to godline so, but godlines to stoop to gain.

Twelfrhly an ilastly, The Lambs followers may be known from the Beatts followers

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by this, they are more for power then form for heart than art, for matter than method, for substance that shew : Having a form of Godliness, but denying the power thereof; from fuch turn afide, 2 Tum. 3.5. As they, who have the power of godliness, cannot deny the form; To they, who have the form of godliness, should not deny the power. Alas, what is hearing without doing, and praying without practifing, and preaching without reforming? God loves to fee the Plants of Rightequiness loaded with the Fruits of Righteonsness: He beareth greater respect to our hearts, than he doth to our works. I befeech youtherefore brethren by the mercies of God, that ye present your bodies a living facrifice, holy and acceptable unto God, Rom. 12. 1, and ago mide a pool

The Formalist he is all for outward action, and for nothing of inward incerity: he is for a body without a soul, and a shew without a substance: but it is not a shew of outward piety that will excuse inward hypocrise. For he is not a sew that is one outwardly, neither is that Circumcisson which is one inwardly, and Circumcisson is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God, Rom

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2.28.29. I know the blafpheny of them which fay they are fews, and are not, but are the Sy nagogue of Satan, Rev. 2.9. They are better in their out-fides than they are in their in fides, but believers are better in their in fides than they are in their outfides: The Kings Daughter is all glorious within, ber. cloathing is of wrought gold, Pfal. 45.13: The one bows but his knee at the Name of Jesus, the other bows his heart to the Truth of Jesus; the one only signs with the Cross, the other carries the Cross. Oh what would not hypocritical men do for heaven, if they might have Heaven for their fodging? but they that fail in this rotten bottom, will furely fink in the Ocean. Who hath required this at your hands, to tread my Courts? To what purpose is your facrifices unto me; faith the Lord? I am ful of the burnt-offerings of Rams, and the fat of fed Beafts, and I delight. not in the blood of Bullocks, or of Lambs, orof Her goats. It was not the Clay and Spitle that cured the b'ind man, but Christ as nointing his eyes. It was not the troubling of the waters in the Pool of Bethefda, that made them whole, but the coming down of the Angel. Alas, the dish without the meat will not feed us. Man may spread the Net of Duty, but it's God must take the draughtof mercy. Now by this, beloved, you may knows know the Lambs followers from the Beafts followers.

And thus I have bri fly and clearly shewed you these five things:

First, What following the Lamb is.

Secondly, Why gracious Souls follow the Lamb whitherfoever he goeth.

Thirdly, The Excellency of following

the Lamb.

Fourthly, The mifery of following the Beaft.

- Fifthly, How the Lambs Followers may be known from the Beafts followers.

I shall make some use of this:

First, For Examination and self-tryall: Oh friends, for the Lords sake, and for your souls sake, examine your selves and try your selves by this, that you may know whose you are, and to whom you do belong: Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteon sness: Rom. 6. 16.

Oh who do ye follow? If men, verily you have your reward; If fin, you shall have fins wages, which is eternal death; woe and misery in this life, and Hell and destruction in the other life: but if God, then you shall

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have eternal life. Therefore be not deceived. mittake not your felves, God is not mocked : for what foever a man fowes, that be shall reap. Oh beloved, examine your felves, and try your felves: what is it you mind? what is it you feek? what is it you doe? do you follow the Lamb in his Commands, in his Teachings, in his Appointments, and in his Examples, and through Sufferings and Reproaches? have you forfaken all and followed him ? Mat. 19.29. Have you taken up his Grofs and denyed your felves? Mat. 16.24. Have you learned of him to be meek and lowly? Mat. 11.29. Have you visited and cloathed his Members? Mat. 25. 95. Have you kiffed the Son, and made your peace with him? O beloved, are you new Creatures? are you in Christ? are you in Faith? Know ye not, if Christ be not in you, ye are reprobates? 2 Cor. 13.5.

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The fecond Use is Exhortation.

O beloved, Let me beseech you for your precious and immortal Souls sake, to come out of Babylon, from the Beasts Image, and from his Worship, and from his Mark, that you may not be defiled: O come away to Jesus Christ. Arise, my love, and come away, Cant. 2.10. Come unto me all you that labour and are heavy laden, and I will give you rest, Mat.

Mar. 11.28. Oh finners, he calls you to come to him; will you not go ? we must forfake fin, and embrace vertue; put off the Old man, and put on the New man; we must have Repentance and Mortification, a dying unto fin, and a living unto righteoufnels; form the love of earthly things, to the defire of heavenly things. Our bodies and fouls must come away unto Christ ; our fouls, because they are the Spoule of Christ; our bodies, because they are the Temples. of the Holy Ghoft: We must come away from the Enticements of the Flesh, the Allurements of the World, and Suggestions of the Devil, and from the Whore of Babylon, and from all her inventions and traditions Rev. 18.4. That ye may walk with God, before God, after God, in the Name of God, and in the Spirit of God; and that we may live in Christ, as Christ lives in the Father. O what more happy than to live for ever; and fo to live for ever, as Christ himfelf liveth? Surely that is a bleffed and glorious life. This is a believers life.

Secondly, Labour more and more to be like those that follow the Lamb fully: they are very holy and pure: they are called

Virgins.

First, For their Chastity; That I may prefent you as chast Virgins unto Christ, 2 Cor. t

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11, 2. These love Christ with a chaste, but not with an adulterous love.

Secondly, For their purity: They are Virgin-Saints, they are not defiled with the whore of Babylon, but have kept themselves from her Idolatry and Superstition, and from her sina nd wickedness: And in their mouth was found no guile.

Believers are stilled and titled Heaven: Christs Members are glorious Members: they are called Heaven for two Reasons.

First, because there is much of Heaven in them.

Secondly, Because there is much of them in Heaven.

First, There is much of Heaven in believers, much of God, much of Christ, and much of the Spirit: Of his fulness have all we received grace for grace, John 1.16. The glory of God, the knowledge of God, the presence of God, the love of God, the holiness of God, the joys of God; these are the things that make Heaven to be Heaven; Now there is much of these in-believers, therefore they are called Heaven. We are taked into communion with Angels; and our communion with the Angels in a great measure doth consist in bearing a part with them in praising God; it is the action of Heaven. Believers are holy Ones, and they have glorious Titles. First.

First, The Lords portion, Deut. 32.0. Secondly, His pleasant portion, ler. 12.10

Thirdly, His inheritance, Ila. 10.25.

Fourthly, The dearly beloved of bis foul, fer. 12.7.

Fifthly, Gods Treasure and peculiar trea

Jure, Exod. 19.5.

Sixthly, His Glory. Ja. 46. 13.

Seventhly, The house of Gods Glory, Ila.

60.7.

Eighthly, A Crown of Glory, Jfa.62. 3. Ninthly, A Royal Diadem : in the fame place.

Tenthly, The Glory of God, Jer. 3.17. Eleventhly, Golden Candlefticks, Revel.

I.12.

Twelfthly, Kings, Rev. 5. 10. And in my

Text, Heaven.

There is as much difference between the Church of God and other men, as there is betwixt Gold and Dirt, as betwixt Diamonds and Pebbles, in the Lords efteem; they are to God above all people: The righteous is more excellent than his neighbor, Prov. 12.26. Oh how precious, how happy, how bleffed and glorious are believers? they are called Heaven.

Secondly, Believers are called Heaven, cause there is much of them in Heaven.

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Pf4. 130. 18

Secondly, Their Defires are in Heaven, Pfa.73.25.

First, Their Thoughts are in Heaven,

Thirdly, Their Affections are in Heaven,

Col. 3.2.

Fourthly, Their Hopes are in Heaven, Tst. 2. 14.

Fifthly, Their Conversations are in Hea-

ven, Phil.3.20.

Sixthly, Their Hearts are in Heaven, Mat. 6.21.

Seventhly, Their Aims are in Heaven,

Luke. 10. 20.

O there is much of believers in heaven : their fouls are in heaven. when their bodies are walking upon the earth : they five in heaven whilest they are on the earth, and they come to heaven, when they leave the earth, Epbes. 2.6. And bath raised in up together, and made us fit together in beavenly places in Christ Jesus. The Saints are fer in heavenly places, heavenly Dignities, heavenly Priviledges, heavenly Prerogatives. The Saints of the high God are fet in high places. The true Church is that Spoule that is fair and beautiful, Cant. 2. 14. Oh the Church of Christ is lovely and glorious.

First, Glorious in her Head.

Secondly, Glorious in her Titles.

Thirdly,

Thirdly, Glorious in Gifts and Graces.
Fourthly, Glorious in her Offices,

Fitshly, Glorious in her Priviledges. Sixthly, Glorious in her Members.

Othe Church of Christ is a holy Church, and a glorious Church; That he might prefent it to himself a glorious Church, not having spot or wrinkle, or any such things: but that it should be boly and without blemish, Eph. 5.27. They are not desiled, they are Virgins, and in their mouths is found no guile; Now he that bath an ear to hear, let him hear.

I shall exhort you that are members of

this heavenly Church.

above all things else: Let your hearts be filled with heavenly knowledge, and heavenly riches.

Secondly, Delight in heavenly things; let it be your heaven upon earth, to serve

the God of heaven.

Thirdly, Act by heavenly Principles.

God, Have a holy dependance upon

For Direction.

For Protection.

For Affiltance.

For a Bleffing.

Fifthly, Eye heavenly Objects, God, Christ, and the Spirit.

S'xthly.

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races. Sixthly, Imitate heavenly Ones; follow them that follow Chrift.

Seventhly, Walk by a heavenly Rule; walk according to the Laws of Heaven.

Eighthly and lastly, Live much in Hea-

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Your Father is in Heaven.

Your Head is in Heaven.

Your Husband is in Heaven.

Your King is in Heaven.

Your Treasure is in Heaven.

Your Crown isin Heaven.

Your Wages are in Heaven.

And where should you be but in Heaven? Knowing in your selves that ye have in beaven a better, and an enduring substance, Heb. 10.34. For we know, that if our earthly bonse of this Tabernacle were dissolved, we have a building of God, and a house not made with hands, eternal in the heavens, 2 Cor. 5. I.

Oh thefe are bleffed and holy ones; And they that are with him, are called, and chofen and faithful, Rev. 17. 14. Oh labour to be like those in purity, and piety, in holiness and humbleness, in meekness and patience, in faithfulness and uprightness, in spiritual-

ness and in all godliness.

Thirdly, Follow the Lamb out of Babylon. And they cried with a loud voice, faying, How

How long O Lord, holy and true, doft thou not judge and avenge our blood on them that dwell on the Earth? Rev. 6.10. And another Angel came out of the Temple, crying with a loud voice to him that fate on the Cloud, Thrust in thy Sickle & reap for the time is come for thee to reap, for the harvest of the Earth is ripe. And he that sate on the Cloud, thrust in his Sickle on the Earth, and the Earth was reaped. And another Angel came out of the Temple which is in Heaven, he also having a sharp Sickle, Rev. 14.13.16.17. The Whore of Babylon shall be destroyed with a double destruction.

Her walls shall fall down,

Her wall of Power;

Her wall of Policy:

Her wall of Superstition:

Her wall of Maintenance:

And that for these Reasons

First, Because she hath corrupted Religion, and that both in Doctrine and Worthip Babylon is fallen, is fallen, that great City, because she made all Nations drink of the Wine of the wrath of her fornication, Rev. 14, 8. Chap. 18.3.

Torigo.

Kings of the Earth. The Whore of Babylon bath been the great corrupter of Kings. And I saw three unclean spirits like Frogs.

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come out of the mouth of the Dragon, and out of the mouth of the Beaft, and out of the mouth of the false Prophet: for they are spirits of Devils, working Miracles, which go forth unto the Kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty, Rev. 16, 13.

14. Chap. 17.2.

Thirdly, For her cruelty: In her was found the blood of the Prophets, and all the Saints that were flain upon the earth, Chap. 18.24. And I saw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus: and when I saw her, I wondred with great admiration, Chap.

17.6.

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Fourthly, Because her ruine and destruction is published and proclaimed over the world. And he c ried mightily with a strong voice saying, Babylon the great is fallen, is fal len, and is become the habitation of Devils

Chap. 18.2. Chap. 14.8

Fifthly, It is the great design that Christ hath in the latter dayes of the world, to destroy Antichrist. The Lamb shall overcome them; for he is Lord of Lords & King of Kings. Chap. 17. 14. His eyes were as a slame of fire, and in his head were many Crowns, and he was cloathed with a Vesture dipt in blood, and his name is called, The Word of God. Andout

of his mouth goeth a sharp sword, that with it he fhould finite the Nations, Chap. 19, 12,

13. 15

Sixthly, Because he hath greatly insulted and triumphed over the Lords people in their miseries and calamities. And they than dwell upon the Earth shall rejoyce over them. and make merry, and fend gifts one to another, Rev. 1. 10.

Seventhly Because of all the Churches enemies that ever were, this is the cruellest enemy. The fourth Beaft is worse then any of the former Beafts. And behold, a fourth Beaft, dreadful and terrible, and ftrong exceedingly, and it had great iron teeth, and it was divers from all the Beafts that were before it, Dan. 7.7. Rev. 18.14.

Eighthly, It is the expectation of all the Saints, that Babylon be destroyed, and thrown like a Milstone, Chap. 18.21. Now God that hath raised this expectation, in the hearts of his people, he will not frustrate their expectation, he will fulfil their Peti-

tions.

Ninthly, God hath promised to destroy the Scarlet Whore, because she hath destroyed his Saints, and she is to be rewarded as the hath rewarded others, Chap. 15. 5. 6. Chap. 18.8.

Tenthly, The Whore of Babylon shall

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iall be be destroyed, because she trusteth in the Arm of siesh, and glorieth in her strength and riches. How much she bath gloristed her self, and lived deliciously, so much torment of sorrow give her: for she saith in her heart, I sit a Queen, I am no widdow, and shall see no sorrow; therefore shall her plagues come, Chap. 18.7. Now beloved, consider of this, and think of this, and keep your selves from Babylan, that ye do not partake of her sins, lest ye receive of her plagues. O poor sinners, if you have any love to your souls, if you have any mind to be saved, sollow the Lamb, that you may be saved by the Lamb.

He leads poor fouls from darkness to light,

From Death to life.
From vice to vertue.
From Satan to God.
From poverty to plenty.
From forrow to joy.
From mifery to glory.

From an earthly Kingdom to a heavenly Kingdom.

Come ye bleffed of my Father, inherit the Kingdom, Mat, 25.34.

Oh the Kingdom which Christ leads

First,

Follow the Lamb.

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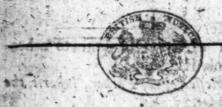
Fift, A Rich Kingdom.

Secondly, A Peaceable Kingdom. Thirdly, A Righteons Kingdom. Fourthly, A Bleffed Kingdom. Fifthly, A Glorious Kingdom.

Sixthly, A Satisfying Kingdom.
Sevethly, An Universal Kingdom.

Eightly, An Everlasting Kingdom.
Oh follow the Lamb, follow the Lamb, that you may be for ever glorified with the Lamb, and by the Lamb.

FINIS.



CHRISTS VOICE

LONDON

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The Great Day of Gods Wrath.

Being the Sustance of

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II SERMONS

Preached in the (City) in the time of the fad Visitation.

Together with the necessity of Watching and Praying.

With a small Treatise of Death.

By WILLIAM DTER, a Servantof IESUS CHRIST.

The Lords Woice cryeth to the City, Mich. 6.9

Printed in the Year, 1670.

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Treached in the (City) in the time of the Statem.

With a first Treast of Leath.

(2)

The Lords Roice crycib to the City, Mich. 6 9

Printed in the Veneratifical

To the Inhabitants of the Parish of St. Anne Alder gate, in the City of London, Greeting.

Grace and Peace be multiplied unto you. shrough the knowledge of God, and of Sen Frends, I hope thele send

Beloved_

He ever bleffed God, in the Creation of Man, had a two-fold End. A Gracious End.

will not be the lefs accepte

And a Glorious End.

So ought Ministers to have a two fold end. The Glory of God,

And The good of Souls,

These ends had I in the Preaching of these Sermons to you, and now also in the prin-

ting of them for you,

For as much as I was defired by fome of you, to come and preach publikely amongst you, which I condelcended to, hoping thereby to bring glory to God, and good to your fouls, without having the least thought of publishing to the VVorld, what I then preached to you.

But having fince been earnestly importuned, and much defired by feveral friends,

to Print them for publick benefit, I have

accordingly answered their defires.

And because these two Sermons were preached publickly among you, I thought it my duty also to Dedicate them unto you, that what your Ears let slip in the hearing of them, your Eyes may regain by the rea-

ding of them.

Dear Friends, I hope these Sermons will not be the less accepted by you, because they are come in a plain dress: I consess there is more of heart in them, than Art: I hope the less Man appeareth in them, the more God will appear by them; who many times maketh the of weak means to effect great ends; For out of the mouth of Babes and Sucklings, bast thou ordained strength, Plal 8. 2. And for this our dear Lord thanks his Father, in Mas.

It. 25. I thank thee, O Rather, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and bast revealed them unto Babes. Ver. 26. Even so Father, for soil seemed good in the sight. So else where it is said, Foyoust is given to know the hasteries of the Kingdom of Heaven, but unto them it is not given.

Eriends, I may fay unto you, as the blefed Apolitic Paul faid to the Corinthians, My speech, and my preaching, was not with enticing words of mans Wisdom, but in demonstration of the Spirit, and of power, that your faith might not stand in the Wisdom of men; but in the power of God, I Cot, 2. 4, 5. I hope none that heard me (or shall read me) will think I speak too much, or too home. O my Friends! can a man speak too much for God and his Glory? Can a man speak too much against sin and wickedness? Or, can a man speak too much for the eternal good of souls, which are more worth than a world? for what will it profit a man to gain the whole world, and sole his own soul; For be that gains the world, with the loss of his soul, will be a great lose in the end.

Beloved, That I have printed these Sermons something larger then I preached them, by adding some small additions to them, I acknowledge; and that which I now desire of you, is, That what you read in these Lines, you would practise in your Lives. O that you would open the door of your hearts to the Lord JESUS, (who stands knocking at them) that be may come in and sup with you, and you with him, that you may be able to stand in the day of his wrath, when others shall cry to the rocks

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The Epifile Dedicatory-

Friends, God hath spared you in this time of Calamity, and will you hat serve him? O! You have been as brands plucked out of the burning: O therefore, humble your felves under Gods mighty hand, that you may be exalted in due time. Work therefore while it is called to day; for the night cometh, in which no man can work. Now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified. I shall adde no more, but promise you my prayers; and desire yours also, that this may bring glory to God, and good to you; which is the desire of him, who is,

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WILLIAM DYER POY le

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Have had little encouragement from the worlds to appear any more in this nature, who have bad fo many Books taken and kept from me, without any just cause, though there was nothing in them, but what was profitable matter for the Church of God, yet for all this, they are kept from me still. But kind Reader, this is not all which I have suffer'd, for as foon as my Books came forth, several men made a prize of them, by Printing them over divers time without my knowledge, with many gross mistakes and abuses. which was not a little trouble to me, to fee bow the Author and the Buyer, were both abused. Therefore Courteous Reader, this may give thee to understand, that if thou bast occ asion for any of my Books, thou mayst have them at the Black-Spread Eagle, at the Weft-End of Pauls, truly Printed. Kind Reader. Ibope thefe Sermons will find as good acceptance with thee as the former. I confess, this encouraged me, when I considered bow my for mer treatifes were receiv'd and embrac'd by the Lords people in all parts of this Kingdom, as appears by the many thousands of them which have been printed and fold; and though I have met with many discouragements from them without, and some also which are within, who have bent them

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Twight

The Epiftle to the Reader.

Tongue like a bow, for lies, as if I bad done that which was never in my thoughts, nor in my heart, much less in praffife; and thought they bad as little cause to report it of me, as of any man; yet bow confidently did some report, and others believe those abominable lies, mif I had loft my first Love, and were returning againto Egypt. O what is it that prejudice and malice will not do? But why should I be troubled at this, feeing it was fo with the holy Apostle, who went through evil report, as well as good? But in this I rejoyce that the Lord hath made me any way instrumental in doing good, and in that he bath kept me close to bimfelf; and this is my crown and rejoycing. Now that the only wife God may keep thee and me by his power, through faith unto falvation, that we may glorifie him bere, and reign with him bereafter, is the defire und proper of him, who defires the good of thy Sout

William Dyer.

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Christ's Voice to EON DON.

the Lord Jelus , who is full or ying to le RiEW 33020 to had to of to

Behold, I fland at the door and knock : If any man hear my voice, and open the door, I will come in to him, and will sup with bim, and be with me.

He Holy Scriptures are the Mysteries I of God, Christ is the Mystery of the Scriptures, Grace is the Mystery of Christ, 1 Tim. 3, 16. The Lord Jefus is our life, and the way to life, 1 Cor. 2.7. To know. him favingly, believingly, and experimentally, is life eternal, John 17:3. I am the way, faith Christ, John 14.6.

Theold and good way, Jer. 6.18. The new and living way, Heb. 10:20: The strait and narrow way, Mat. 7,141 A . A Ser any works and

n d because poor sinners are by nature the Children of Wrath, and all gone out. of the way, having their understandings of God, through the ignorance that is in them, because of the blindness of their hearts, Ephef. 4. 18. Are become wretched, and miferable, and poor, and blind, and naked, like to the Landiceans spoken of in

this Chaper. v. 27.

Therefore the Lord Jefus, who is full of love, full of Grace, and full of pity to poor loft finners, doth graciously invite them to come to him, that he may enrich them with his Gold, cloath them with his white Rayment, and anoint their eyes with his Eye-falve, that they may fee, ver. 18: And further, to thew his willingness and readiness to fave fouls, he tells us in the Text, That be stands at the goor and knocks, that if any man hear his voice, and opens the door, be will come in to him, and will sup with him, and be with me,

In these words you have three general.

parts.

Gods gracious offer to man, Behold,

I fand at the door and knock one way and

2. Mans duty in relation to Gods gracious offer, If any man bear my voice, and opens the door.

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3. Gods gracious promise in relation to mans duty, I will come in to him, and will sup with him, and he with me.

The words being thus opened, there flows from them these four points of Do-

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Doct 1. That there is a marvellous willingness in the heart of God and Christ, to fave and receive poor lost sinners.

Doct 2. That the bearts of poor finners are barr'd and bolted against the Lord Jesus.

Doct, 3. That it is the duty and great concernment of all men what ever, to hear. Gods voice, and to open the door.

Doct. 4. That whoever will but hear Christs. Voice, and open the door, he will come in to-

Neither time nor firength, Beloved, will give me leave to handle all these Doctrines

apart, therefore I shall insist but upon one of them, which is the second; That the bearts of poor sinners are barr'd and bolted against the Lord Jesus.

In the profecution of this point, I shall do three things.

1. Open it, that you may fee it,

2. Prove it, that you may believe it

3. Apply it, that you may receive.

First, In the the opening of it, there are tree things to be explained: 1. The

- 1. The Barrs.
 - 2. The Voices.
 - 3. The Doors.
- 1. I shall shew you what the Barriage that bolt the door of sinners hearts against Christ.

Beloved, They are fix.

- In The Barr of Ignorance.
- 2. The Barr of Unbelieft
- 3. The Barr of felf conceitedness.
- 4. The Barr of Earthly-mindedness,
- 5. The Barr of Prejudice.
- 6. The Barr of Hardness of heart.

These (my beloved) are the cursed Barrs, which Barr God and Christ, and the holy Spirit out of the heart.

I shall begin first with the Barr of igno-

three things.

r. What Ignorance is.

2. What finners are ignorant of.

3. The mischievoushels of this sin of Ig-

And First, What Ignorance is : Ignorance is the want of knowledge, or darkness of the understanding; for so faith the Apostle Paul, Ephes. 4. 18. Having the understanding darkned, being alienated from the life of God, through the ignorance that is

in them, because of the blindness of their heart. Here you may see what ignorance is; the Apostic calls it darkness and blindness. So likewise in 2 Cor. 4. 3, 4. But if our Gospel be bid, it is bid to them that are lost, on whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ who is the Image of God, should shine unto them. So that ignorance is darkness of mind blindness of heart, and want of knowledge and spiritual understanding in the soul.

2dly. What are finners ignorant of?

Answ. r. They are ignorant of God; they are ignorant of Christ, they are ignorant of the Spirit, they are ignorant of the Word, they are ignorant of their own mifery, they are ignorant of the necessity of a change, of being born again, of being new Creatures, of being converted and turned from darkness to light, from death to life, and from the power of Satan to the living God; fuchi things as these, I say, they are ignorant of; and this is that which keeps poor fouls from going to Christ. O Beloved ! we have many of those amongst us, who are thus ignorant. It was faid of the Priests the Sons of Eliz that they were Sons of

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Belief, and knew not the Lord, 1 Sam. 2. So in the Prophefic of Feremiah, Chap. 2.8. It is faid, The Priests faid not, where is the Lord? and they that handle the Law, know ers of the blind, Mar. 15, 14. V Vould to God there were no fuch amongst our Priests this day: May not that charge be drawn up against us now, as was against. Mrael ? Hof.4.1. Because there is no truth, not mercy, nor knowledge of God in the land; By fwearing, and lying, and killing, and flealing, & committing adultery, they break out, and blood toucheth blood; therefore the land mourneth, and my people are destroyed for lack of knowledge; Because thou hast rerejected knowledge, I will also reject thee, that thou fhalt be no Prieft to me; feeing thou hast forgotten the law of thy God, I will also forget thy children: they eat up the fins of my people, and fet their hearts on their iniquity, and they are like People, like Priest. Thus men erre, not knowing the Scriptures, nor the power of God, Mat. 22.29 Thirdly, The mischievousness of this fin of ighorance.

1. Ignorance is that which keeps men

from knowing of God.

from pleasing God.
3. Ig-

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from coming to God. 112 21 2021 of ban amin

4. Ignorance hinders men from having a

propriety in God. Isia & 11 .154 . 5 .40 0 470

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heart against God. O cursed and missingly out Ignorance! What sin like unto this? This is that which darkens, which hardens, which blinds and bars the door of sinners hearts against Christ. O that thou hadit known (saith our dear Lord) the things that belong to thy peace, Lak. 19.42. But because they are a people of no understanding, therfore he that made them, will have no mercy on them; and he that formed them, will shew them no savour, Isa.27.12. Thus (my Beloved) I have shewed you what a wretched and miserable state such are in, that are thus ignorant.

2dly, The second Bar is Unbelief, which bars and bolrs Christ out of the heart: this

is that which makes men,

i. That they give no credit to the report

of the Golpel.

2. The ther do they yield that loving and loyal subjection to Christ as their Lord, where Unbelief is.

3. VVhere Unbelief is, it keeps off the heart from confidently depending upon

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upon Christ; for that which is to be had in him, and to keeps Christ out of our fouls; it is that which clips the wings of his mercy, Heb. 3. ult. it is that which holds the hand of his power, Mar. 3. 58 And he did not many mighty works there, because of their Unbelief. It is that which lets the foul into perdition, Joh. 8. 24. Rev. 21. 7. The unbelieving shall have their portion in the Lake of fire, which is the fecond death. Unbelief is that which hardens the heart, and causes it to depart from God, Heb. 3. 12. Take heed, Brethren, left there be in any of you an evil hears of unbelief, in departing from the living God; but exhort one another daily, while it is called to day, lest any of you be hardened. O Beloved! Unbelief is that also which gives God the lye: he that believeth not God, hath made him a lyar, because he believeth not the record that God gave of his. Son, I John 5. 10. They believe not his. promises, fear not his threatnings, nor hearken to the voice of his word; though he fets life and death before the Heaven and Hell, butter and sweet, yet they. go on in the imagination of their hearts, to add fin to fin, putting the evil day far

away, but draw iniquity with cords of

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vanity, and fin (as it were) with a Cartrope. O beloved, this is the state and condition of Unbelievers, and this is one of the Barrathat bolts Christ out of the heart; as all believers are in a state of Salvation, so all unbelievers are in a state of damnation; for He that believeth not is condemned already, John 3. 18.

Thirdly, The third Barr is self-conceitedness which barrs and bolts the Lord Jesus

out of the heart.

First, A self-conceited man is one which supposes himself to be what he is not, Gal. 6.3. If a man think bimself to be something when he is nothing, he decreves himself.

Secondly, A felf-conceited man is one that glorieth in his works, and despifeth others; Luke 18. 9, 10. And he spake this Parable unto certain which trusted in themfelves, that they were righteous; and despifed others. The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other menare, Extortioners, Unjust, Adulterers, or even as this Publican. But the Publican, whom he despised, went away rather justified: for every one that exalteth himself shall be abased.

Thirdly, A felf-conceited man is the far-

thest from Heaven of any man: Verily I fay unto you, that Publicans and Harlots go into the Kingdom of Heaven before you, faith our Saviour to the self-conceited Pha-

rifees, Mat. 2.1. 31.

Fourthly, A self-conceited man is one that liveth the most securest in a state of sin and misery. And it shall come to pass, when he heareth the words of this curse, that he shall bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst.

Deut.29.19.

Fifthly, A felf conceited man is the hardelt to be wrought upon, and convinced of the state and condition that he is in, of any man; because he thinks himself righteous and holy enough, and good and found enough: Thus it was with the Scribes, and Pharifees, who had fuch high thoughts of themselves, that they thought themselves to be the most holy persons in the world: mark what Christ faith to them, Joh, 9. 12. The whole need not a Phylician, but they that are fick; I eame not to call the righteous, but finners to repentance: So also it is said, John 7. 48. Have any of the Rulers or of the Pharifees believed on him? Note, these were - - 1 very. Christs Voiceta London.

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Sixtbly, A felf-conceited man is one that thinks that God is made up of nothing but mercy, and therefore he lives in his fins, and pleafeth himself with this, that God is merciful, he lying still in the ditch of fin, and crying, God help, but never endeavoureth to come out; but though the Lord waiteth to be gracious, yet the Lord is a God of Judgement, Ifa. 30. 18. O! this is the fad and miserable condition of a selfconceited man: This is that which keeps him from clofing with Christ: this is that cursed Barr that bolts the doors of finners hearts

7. To. For the love of money is third Hoises The fourth Barris earthly-mindedness.

First. An Earthly-minded man is one that minds the things of this world, more than be doth Jefus Christ; this was the Case of that young man in the Golpel, which came to Christ and asked him, faying, What good thing fhall I do, to inherit Eternal life ? Jefus bids him keep the Commandments; he faith unto him, Allthefe have I kept from my youth up; what lack I yet? Jefus faith unto hun, if they witt be perfect, fell that thou half and give to the poor, and thou fhalt have treasure in

Heaven:

Heaven: But he being an earthly-mindedman, would not embrace the Counsel of Christ, but went away forrowful; for he had great possessions, Mar. 19.21,22.

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Secondly, And earthly-minded man is one that will leave the work of God, to embrace the prefent world; this was Pauls complaint of Demas, 2 Tim: 4.10. For Demas hath for faken me, having loved this prefent world. So also in Phil. 2.21, he faith, That all feek their own, not the things that are Jefus Christs.

Thirdly, An earthly-minded man is one that will preach false Doctrine, for the love of money, and filthy lucres fake, I Tim. 7. 10. For the love of money is the root of all evil; which while some have covered after, they have erred from the faith, Tit. 1.10,11. For there are many unruly and vain talkers, and deceivers, which teach things they ought not, for filthy lucres fake, 2 Pa. 3/1 9 Which have forfaken the right way, and are gonealtray, following the way of Balann, the Son of Bofor, who loved the wages of unrighteousness. O Beloved! I could wish that this were not too much practifed in this our day; but alas! what fhall I fay? Such is the earthly-mindedness of many of the Priefts, that I may fay of them, as the bleffed eđ-

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bleffed Apostle Paul said of some of his dayes, Phil. 3, 19, Whose endis destruction, whose God is their helly, and whose glory is in their shame, who mind earthly things.

Fourthly; An earthly-minded man is one that truffeth in his riches, and not in God, Prov. 1 1,28. Hasbat truffethish bis riches Shall fall, Pial, 49.6. They that rruft in their wealth, and bast themselverin the multitude of their riches, none of them can by any means redeem his brother, nor give to Gad aransom for bim; therefore if tickes doincrease, Set not thy beart upon them. Pfal. 62.11. The bleffed Apostle Paul doth charge them that be rich in this World that they trust not in uncertain riches, but in the living God, Who giveth mall things riching enjoy, 1 Tim. 6. 17. Thus you may fee, my beloved, that who foever truffeth in uncertain riches, more than in God, is an earthly-minded man; it is that which bars men out of the Kingdom of Heaven: they are the words of Christ to his Difeiples, Mark 10. 24.28. Howhard is for them that trust in riches, to enter into the Kingdom of God? It's capen for a Camenso to through the eye of a Needle shan for a rich manto enten into the Kingdom of God. O Beloved, it is a fnare, it is Idolatry, Gol. 3.4. And

And covered needs, which is Idolatry, is a thereof of all evil. Tim 6. to. For the low of mongy is the root of all evil: Thus earthly-mindedness, or coveroniness, is another great sin, that keepeth souls from going to Christ for life and Lalvation. And the all with one confent began to make excuse the first said unto him, I have bought a piece of ground, and I must needs go am see it, I pray thee have me excused. And another said, I have bought sive your of Oxen and I go to prove them, I pray thee have me excused. And another said, I have married a Wife, and sherefore I cannot come, Luke 14, 18, 18, 20, 101 30 Jens more come, Luke 14, 18, 18, 20, 101 30 Jens more come, Luke

The fifth Barr is Prejudice, which bars Christ out of the heart; wicked and finful their have a great prejudice against Christ, that is, against these three things of Christ. They have a Prejudice against his Doctrine, or V Vorship. Many therefore of his disciples, when they beard this said, this is an hard saying, who can hear it. From that time many of his Disciples went back, and walked no more with him. John 6. 60,00 And they questioned among themselves saying, What things this? what new Doctrine is this? Mat. 11. 11. Sinners have a great Prejudice against the Doctrine and V Vorship

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/or thip thip of Christ, they think it too pure, too fpiritual, and too powerful for them to bear,

Secondly, they have a great prejudice against the Ministers, (or Ambassadors) of Christ: they fay of them, as Abab did to Migniab ; I bute bim, for be never prophefies good of me, I King. 22. 8. Soin I King. 18. 17. Abab faid unto Elijab. Art thou be that troubleth Ifrael ? So Jeremiah complains of this, faying, I am in derifion dayly, every one macketh me, becan le the word of the Lord was made a repreach unto me, and a derifion dayly, Jer. 28, 7, 8, 50 in Alts 24 godt is faid of Pauls for we have found this man a Pestilent fellow, and a Mover of Sedition among all the Jews throughout all the world, and a Ring-leader of the Self of the Nazarens; and this is according to the words of our Bleffed Lord, Mat 10. 22 And ye foull be bated of all

men fur my Name fake 10 10 100 1141 against the Members of Christ ; and that of them off from excanolage auditing

Because they are poor, Luke 11,22, 23. 1 Corio 1 26, to 397 1 Car. 1. 200r despise ye the Church of Gad, and shape

bemthat are poer. Like

12. 32. Mar. 7. 14. Deut. 7.7. For ye were the fewest of all people. Rev. 3. 4. Thou hast a few names in Sardis, which have not

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defiled their garments.

3. Because they are unlearned in the account of men: this is said of Christ, Job. 17. 15. How knoweth this man Letters, having never learned; Also of Perer and John it is said, Also 4. 13. And when they perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with John. Are ye also deceived? Have any of the Rulers, or of the Pharises believed on him? But this people, who knoweth not the Law, are cursed, John. 7, 47, 48.

A Because they will not conform to mens inventions. See 2 Chron. 17.13. 14. And the Priests, and the Levites, that were in all Israel, resorted to Rehoboam out of all their Coast; for they lest their Suburbs, and their possessions, and came to fudah and fernsalem; for Jerahoam and his Sons had cast them off from executing the Priests office before the Lord; and nature them, out of all the Tribes of Israel, such as set their hearts to seek the Lord God of Israel; came to Jerusalem to sacrifice to the

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Lord God of their Futhers, ver. 16. See Dan. . 18. Be it known unto thee, O King that we will not ferre thy God, non Wor hip the golden muge that thou baft fee up. Alfo in Mat. 15.2. Why do thy Disciples transgrass the tradition f the Elders, for they wash not their hands when they eat bread? But Jesus said unto hem, Why do ye also transgress the Comnundment of Godby your tradition? Seeals Alts 5. 28, 29. Bid not we firaitly command your that you should teach no more in his pane? And behold, ye have filled Jeru'alen with your Doctrine, and intend to bring this mans plood upon us. Then Reter and wether Apon tles, answered and faids We shate obey God rather than man, See Colt 21,22. Touch not, safte not, handle it, which all are so perish with the using fier the Commandments md Dollrines of son. O my dear Brethren, bis curfed fin if Prejudice is that which keeps finnererrom receiving the truth in the oveof ir, and a Barr which bolts Christ out be the hearte ow and said at me read soul

The fixed Barr is hardness of Heart, which polts the hearts of finners against Chaist, and

hey are hardned.

1. Against God, Jeb 9.4. who back baraned imfelf against him, and prospered?

2. Their hearts are hardned again his nercy, that it doth not draw them, Rom. 4.

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or despises thou the Riches of his goodness, and sorbearance, and long-suffering, not knowing that the goodness of God leadeth thee to Repentance; but after thy hardness, and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous Judgment of God.

Judgments, that they do not tremble at them wit is said, Exod. 8, 32. And Pharaoh bardness is beart at this time also, neither would be let re People go; And it is also said, Jen. 5,22. For ye not me, saith the Lord, and

will ye not it mble at my Presence?

4. Their barts are hardned against his Word, that it wh not reform them, Brov. 29.11. He that being from reproved, hardnesh his Nock, shall fudden, be destroyed and that without Remedy, seeing the harest instruction, and castest my Word behind the, Plat. 30. See in Jer. 44. 16. As for the Wardwhich thou hast spoken to minthe Name of the Lord, we will not heark n to thee, but we will certainly do what source cometh out of our own mouth.

rit of God, that it doth not mele them God.

6.3. My spirit shall not always strive with
man. As Stephen said to the Jews Acts 7.37.

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and ears, ye do always resistante Holy Ghost;

as your Fathers did, fo do ye.

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6. Their hearts are hardned against all the means of grace, or gracious invitations from the People of God; But they refused to hearken, and pulled away the shoulder, and stopped the ear, and made the heart like an Adamant stone, lest they should hear the Law, and the words which the Lord of Hosts sent to them by bis Spirit in the former Prophets, Zech.7.11. 12. They are like the deaf Adder that stoppeth his ear, which will not hearken to the Voice of the Charmer, Charming never fo wifely, Pfal. 54.4, 5. O dear Friends, this is another Bar which bolts Christ out of the hearts of poor finners: Thus, Beloved, I have shewed you what the Barrs are that bolt the door of our hearts against Christ, that we do not hearhis voice, and open the door.

Secondly, The second thing which is here to be explained, is, What this voice is which finners are to hear: It is the voice of Christ, he is speaking to poor sinners to open the door of their hearts, that he may come in and sup with them. There are two forts of Voices by which Christ speaketh to the Soul; In-

ward Voices, and Outward Voices,

Firft, Inward Voices.

The Voice of Conscience. The Lord Je

fus speaks to sinners by their Consciences; It is faid of the Jews, John 8.9. They were convicted by their own Confciences: So Paul faith, Rom. o. I. My Conscience beareth me wirnefs: And of the Gentiles, Paul faith, Rom. 2. 15. That they did by Nature the things contained in the Law, their Consciences also bearing them witness: and as Paul faith, 2 Cor. 1. 12. Our rejoycing is this, the testimony of a good Conscience. O Friends, God Preach'd to you many times by your Confeiences, which speaketh to you secretly and powerfully, condemning and reproving you for your Iniquities : O therefore hear the Voice of Conscience, for it is the Voice of Christ; hear (1 fay) and hearken to it, and let Christ in, that he may fup with you.

2. Christ speaks to us by the Voice of his Spirit, as he did to the old world, Gen. 6.3. My Spirit shall not always strive with man; and as he did to the Jews, Astropy I. To do always resist the Holy Ghost; as your Fathers did, so do ye: So in John 16.8. Christ tells us that the Spirit should convince the World of sin, of righteousness, and of Judgment. Of the ever blessed God speaks to the World by his blessed Spirit, striving with them, convincing of them, and reproving them for their Iniquities, that their souls may believe

in him, and live with him to all Eternity.

Secondly, There are outward Voices, by

which Christ speaks to sinners.

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1. By the Voice of his Word, which is the Preaching of the Gospel, that is, the Word of Reconciliation: O sinner, when thou hearest the Word read, thou hearest the Voice of Christ, Col. 1. 3. Whereof ye heard before in the Word of the truth of the Gospel; as Christ saith, John 3. 39. Search the Scriptures, for they are they that testifie of me. The Voice of the Scriptures, is the Voice of Christ; and as Christ speaks to us by them here, so he will judge us by them hereafter, Rom. 2. 16. God will judge the Secrets of men by Christ Jesus, according to my Gospel, Joh. 12. 48. where Christ saith, The Word that I have spoken, the same shall judge him in the last day.

2. Christ speaks to sinners by the voice of his Rod, by afflictions and tribulations, and judgments, Mic. 6. 9. The Lords Voice cryeth unto the City, and the man of wisdows shall see thy Name; hear ye the Rod, and who

hath appointed it.

3. Christ speaks to sinners by the voice of his servants, as in Isa. 50. 10. Who is there and mong you that search the Lord, that Obeyethe the voice of his servants? So in 2 Cor. 5. 20. Now then we are Ambassadors for Christ, as

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though God did befeech you by m, we pray you in Christs stead, be ye reconciled to God: So in Mat. 18. He that heareth you, heareth me. O sinners! Christ speaks to you by the voice of his Servants, by his Ministers and Members, who beseech you, and intreat you to be reconciled, that you may have Peace with God through Jesus Christ.

Having thus briefly shewed you what the

Voices are:

Thirdly, I shall in the third place come to shew you, what the door is that Christ stands and knocks at, which sinners are to open, and let him in.

1. The first door which sinners should open unto Christ, is the Door of their thoughts: I fay, we must open the door of our thoughts to him that God may be in our thoughts, and Christin our thoughts, and the spirit of Life and Power in our thoughts, and Eternity in our thoughts, Heaven and Judgment in our thoughts: Keepshis for ever in the imagination of the thoughts of thy heart, I Chron. 29. 18. How precious also are thy thoughts unto me, O God, How great is the fum of them, Pfal. 139. 17! In the multitude of my thoughts wishin me, thy comforts delight my foul, Pfal. 94. 19. O! this is the first Door of our hearts, which Believers open to their beloved Lord. 2dly,

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2dly, The fecond is the Door of Confideration, which finners should open to Christ: Othat they were Wife, and understood this, that they would confider their latter end, Deut. 32. 29. The Ox knoweth bis owner and the Affe his Masters Crib, but Ifrael doth not know, my People doth not consider, Ifa, 3.1. The sabret, and pipe, and harp; & mine are in their Feasts, but they regard not the Work of the Lord, neither consider the Operation of his hands, Ifa. 5.12. But now those that have opened this door to Christ, they consider their ways. The apright considereth his ways, Prov. 21.29. and the wondrow works of God, Job 37. 14. and what great things God bath done for him, 1 Sam 12, 24. Therefore thus faith the Lord of hofts, consider your ways, Hag. 1.5. And this is the fecond door of the heart.

on, which singers should open to Christ: Then shall love the Lord thy God with all thy Heart, and with all thy soul, Deut. 6.5. If any man love not the Lord, Jesus, let him be Anathema, Miranatha, I Cor. 16.22. Grace be with all them that love our Lord Jesus Christ in truth and sincerity, Eph. 6.24. Ser your Assettions on things above, and mot on things beneath, Col. 3. 1. This door of love and affection must be opened to Christ, that

B.4.

he may come in to your hearts, and be your nearest and dearest, your joy and delight, that you may have reconciliation with the Father, union with the Son, and Communion with the Holy Ghost: And this is the third Door of the heart.

41 bly, The Fourth is the Door of Defire. which must be opened to Christ, or elfe he cannot come into our hearts, and sup with us: O finners, you must defire and thirst after Christ vehemently, and say as the Church doth, in the last of Canticles, ult. Make bafte, my Beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices: 30 in Rev. 22. 20. Even fo come Lord fefus, come quickly. So with the Pfalmift, Pfal. 73.25. Whom have I in Heaven but thee, and there is none on Earth to be defired besides ebee? And with the Church, Ifa. 16. With my foul have I defired thee in the night; yea, with my spirit within me will I feek thee early; for the defire of my foul is to thy Name, and to the remembrance of thee: So Paul, I defire to know nothing among you, fave Jesus Christ, and him crucified, I Cor. 2.2. This is the fourth Door of the Heart, which you must open to Christ, without which there is no supping with Christ, nor Christ with you. gebly, The Fifth is the Door of Estimation

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which sinners must open to Christ; that is to prize him, and to value him as more precious than all others thing; besides : So to believers 1. Pet. 2. 7. Vnto you therefore which believe, he is precious; and with Paul, to count all things but dung and dirt to gain him; and alfo with Moses, to esteem the reproach of Christ, greater riches than the treasures of. Egypt Heb. 11.25. O! those bleffed fouls that have opend this door to Christ, he is to them all lovely, the chiefest among ten thousands; yea, he is better than Rubies, and all the things thou can't defire, are not to be compared unto him, Prov. 3. 15. So it must be with you, poor fouls; you must look upon Christ as most lovely, most precious, most defirable, and most glorious; thus he is to the Father, to the holy Angels? and to the Saints. And this is the fifth door of the heart

Sixthly, The Sixth is the door of a good conversation, which sinners as well as Saints must open to Christ: For our conversation is in heaven, from whence also we look for a Saviour, the Lord Jesus, Phil. 320. For the grace of God that bringeth salvation, hath appeared to all men, and teachethus that denying ungodliness, and worldly lusts, we should live soberly, and godly, and righteously in this present world, Tim. 3. 11. seeing then that these things, shall

shall be dissolved, what manner of Persons sught ye to be in all boly Conversation and godliness, 2 Pet. 3. 11. Onely let your converfation be as becometh the Gospel of Christ, Phil. 1:29. And to him that Ordereth his conversation aright, will I shew the Salvation of God. This is the fixth door of the heart, to wit, a good conversation, this also must be open'd to Christ, that he may come in, & fup with us, and we with him, that our fouls may have fellowship and communion with him. And thus I have briefly shewed you, beloved, what the Doors are that must be opened to Christ. Now, having done with the Explanas tion, I come to the application of the point; & as I have opened it to you, that you might fee it; & drov'd to you, that you might believe it, I shall now apply it, that you may receive it. Is it fo, beloved, that the hearts of finners are thus bar'd and bolted against the Lord Jesu?

Me 1. First, by way of Information: This may be of use to inform us of the sad and miferable condition of all unconverted Persons; they are wretched, and miserable, and poor, and blind, and naked; they are without Christ, being Aliens from the Commonwealth of Israel, and strangers to the Covenant of promise, having no hope, and without God in the World, Eph. 2. 12. Oh sinners,

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Christs Voice to London.

this is your condition, who are graceless and Christles Perfons; and though this be fad, yet this is not all; for your hearts are bar'd and bolted against the Lord of Life and Glory. O thou that hearest, or readest this how canst thou but tremble to think that thy heart: should be thus ber'd and bolted against Jefus . Christ with Ignorance, with Unbelief, Self. concertedness, Earthly-mindedness, Prejudice, and hardness of heart; and yet all this. open to Sin and Satan, and to the World, which are cruel Enemies to the Soul! That I may haften you out of this Condition, if it? bethe will of God, (as the Angel did Les out of Sodom, Gen. 19.) I shall turn my Dif-. courfe into an Exhortation.

Ufe 2. And first of all, let me exhort you whose hearts are thus barrid and bolted against Jesus Christ, to hear his Voice, and to open the Door. Doll ding Alled the land

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To hear his Voice O finner, Christ fpeaks to you by your consciences, by his spirit, by his Word, by his Rod, and by his Servants: O you men and women of this City. God hath fpoken to you by all thefe Voices, but you haveturn'd the deaf ear to Christ. The voice of the Lord cryeth to the City, (and the man of Wisdom shall see thy Name) hear ye the? Rod, and who bath appointed it, Mic. 6.9. Os London

Christs voice to London.

London , London ! G.OD speaks to thee by his judgments; and because thou woulded not hear the voice of his word, he hath made thee to feel the Voice of his Rod. Oh great City! How hath the Plague broke in upon thee, because of thy abominations? Thus they provoked him to anger with their inventions and the plaque broke in upon them, Pfal. 106. 20.0 you of this City ! how is the wrath of the Lord kindled against you, that such multitudes of thousands are fallen within thy borders by the noisome Pestilence, GODS immediate Sword : O London! how are thy Streets thinned, thy Windows increased, and thy burying places filled, thy Inhabitants fled, thy Trade decay'd! O therefore lay to heart, you that are yet alive, all these things, and turn from your wicked wayes, that the cry of your prayers may out cry the cry of your fins, and be like unto the City of Nineveh, who believed God, and gave credit to Jomas his words, who humbled themselves, and fasted, and cryed mightily unto the Lord, Jonas, 3. 5. O let not Heathens out-ftrip Christians ; Did Nineveb repent, and turn from their wicked waves, and shall not London? May be you may think (my brethren) that all is well now, and that God is friends with you, because the Sickness decreaseth and

Christs voice to London

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and abateth; I fay, Blefled be God for it. but be not deceived, God is not mocked : to whomsoever God bestowes great mercies, if they abound in great wickedness, he will inflict great punishments upon them. Beloved, do your fins decrease? And doth that abate? Is here a turning from fin, and a turning to God? Is there a Reformation and amendment of life amongst you? if this be fo, then you may hope that God hath done afflicting you: If my poeple, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will forgive their sin, and heal their land, 2. Cron. 7. 14. But if you remain still as prophane as before, as superstitious as before, as carnal as before, as lukewarm as before, as hard-hearted and cruel as before, as proud and vain as before: I fay, if it be thus with you, God hath not yet done with London, but hath other Judgments to pour out upon you, though he cause this to cease. Dobut see how God dealt with the Jews in this case, Amos 4. 6. I have given you cleanness of teeth in all your Cities, and want of breadin all your Palaces, yet bave you not returned unto me, Saith the Lord, I have also withholden the rain from you, yet have ye not returned unto me, faith the Lord. I have fmitten.

fmitten you with blasting and mildew, yet bave ye not returned unto me faith the Lord. I have fent among you the Pestilence, after the manner of Egypt; your Young men have I slain with the sword, and have taken away your Horses, and I have made the stink of your Camels to come up into your Nostrits; yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a sire-brand plucks out of the burning, yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. Therefore, my dear Brethren, for Gods sake, for Christs sake, and for your souls sake, hear Christs voice, that you may be prosperous on earth, and glorious in Heaven.

2. Let me exhort you, and O that I could prevail with you, to perswade you of this

City to three things.

I, Thit you would throughly turn from your evil ways, and amend your doings, that God may repent him of the evil which otherwise he may bring upon you. O see what the Lord saith, Fer. 26.30. If so be they will hearken and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of their doings, see v. 13.

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Therefore now amend your ways, and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath purposed against you. Also mark what the Lord speaketh by the Prophet, Fer. 7. 3. Thus faith the Lord of Hofts, the God of Ifrael, amend your ways and your doings, and I will cause you to dwell in this place, Ver. 5. If ye throughly amend your ways and your doings. O Beloved, the Lord our God is willing to heal, willing to hear, and willing to forgive. Great Cities are places which are usually guilty of great fins, great provocations, and great abominations, and for this caufe God. hath destroyed and overthrown many Cities, as the Cities of Sodom and Gomorrab, Gen. 19.24. Then the Lordrained upon Sodom & Gomorrah fire and Brimstone from the Lord out of Heaven. Also Admah and Zeboim. Hof. 11.8. How shall I make thee as Admah. and fee thee as Zeboim? So Jerusalem and other Cities were destroyed by God for their fins and wickedness, 2 Chron. 35. 19. Fer. 52. 13, 14. Now, fee what the Apoftle Peter faith of this, 2 Pet. 2.2. And turning the Cities of Sodom and Gomorrah into ashesicondemued them with an overthrow, making them an enfample unto those that after should live ungodly. O Landon, repent, that

rent your hearts, and not your garments, and turn to the Lord who is willing to receive you, that so his Judgments may be diverted, your former mercies restored, and

his Bleffings poured down upon you.

2dly, That you would dearly love, and highly prize those precious Saints and Servants of the Most High God, which are amongit you. These are they of whom the world is not worthy, Heb. 11. 38 God prizes them as his Jewels and Treasures, Mal. 3.17. Exid.9.5. God calls them the dearly beloved of his foul, Fer. 12. 7. They are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar people, I Pet. 2. 9. Otherefore, he suffereth no man to do them wrong; yea, he reproves Kings for their fakes, Pfal. 105. 14, O Beloved! Nations, and Cities, & Kings are bleffed for their fakes, fee Gen. 12. 2. 3. And thou shalt be a bleffing; I will blefs them that bless thee, & curfe him that curfeth thee. O London, in this thou art happy, yea, more happy than any one City upon the face of the earth (that I know or have heard of) because thou hast within thy borders more righteous, more Saints, more true believers, who are still fighing and mourning for thy fins, praying for thy peace, and feeking and defiring thy eternal good. 3dly

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Thoughts, into your Minds, into your affections, into your Delires, into your Estimations, and into your Conversations. O Beloved, keep Christ out no longer, but let him into your hearts and souls, that he may make you rich; rich in Faith, rich in Knowledge, rich in Assurance, rich in Priviledges, rich in Experiences, and rich in good works. O therefore, let not sin be let in, and Christ shut out. O let Jesus Christ into your hearts; for if you shut the door against Christ, he will shut the door against you.

First, The Door of Mercy.

Secondly, The Door of Acceptance.

Thirdly, The Door of Salvation.

First, The Door of Mercy will be shutagainst you: Such who Christ calls to, and they will not hear, they shall call, but Christ will not hear, Prov. 1.24. Because I have called, and ye have refused, I have stretched one my hand, and no manregarded, Vet. 28. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not sind me, mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a I ud voice, yet will I not hear them, Ezek, 8.18. Therefore, thus saith the Lord, Behold, I will bring

bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them, Jer. 11011. Because they have behaved themselves ill in their doings, Mic. 3 4. Thus, my Beloved, you see how the door of Gods Mercy will be shut against you, if you shut the door of your

hearts again t Christ, or their and not own

2 dly, The Door of Acceptance will be that against you, if you thut the Door of your hearts against Christ: Thus faith the Lord unto this People, Thus have they loved to wantder, therefore the Lord doth not accept them: when they fast, I will not bear their cry; and when they offer burns-offerings and Oblasions, I will not accept them, Jer. 40. 10. 12. Tombat purpose cometh there to me Incense from Sheba? and sweet cane from a far Country? Your burntofferings are not acceptable, nor your Sacrifives sweet unto me, let. 6. 29. I hate, I despife your Feast-days, and I will not smell in your folemn Assemblies; and though ye offer me offerings, I will not accept them, Amos 5.21,22. O Beloved, those that will not accept of Christ shall not be accepted in Christ: Who hath made us accepted in the Beloved, Ephel. und though they cry in mage can't W. D. C.

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against you, if you shut the Door of your hearts

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hearts against Christ, He that made you, will not fave you; and he that formed you, will shew you no favour: but as you have refused to open the Doors of your hearts to your Saviour, fo he will refuse to own you as-his People, and to open the Door of Salvation for you; fee the words of our bleffed Lord himself, Luke 13. 15. When once the Mafter of the House is risen up, and but b shut to the door, and ye begin to stand without, and to knock at the door, Saying, Lord, Lord, open tous; and be fall answer and fay unto you, I know you not, whence you are; depart from me all ye workers of Iniquity. Then shall be weeping and gnashing of Teeth, when ye shall fee Abraham, Isaac, and Jacob, and all the Prophets in the King dam of God, and ye your selves thrust out. Consider what hath been faid, and the Lord give you understanding in all To The Mare and condition of thegains

The End of the First Sermon.

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The Great Day of his Wrath.

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For the Great Day of his Wrath is come, and who shall be able to stand?

Every mans thoughts run now like Nebachadnezzars, with a desire to know what shall come to pass hereaster, or what things time will bring forth, Dan. 2.29. There is nothing in the womb of Time, but what was first in the womb of God.

Now, this Book of the Revelations shews

us thefethree things por av

r. The state and condition of the true Church of Christ upon earth, under the power and Reign of Antichrist.

2. The Rife, the Reign, and Rage of An-

tichrist in the World.

3. The quiet, bleffed, and glorious state and condition of the true Church here below, after the ruine and downsal of Antichrist. The coming of Christ will be the ruine of Antichrist, 2 Thef. 2.8. Whom the Lord

Lord shall destroy with the brightness of his coming. This is decreed in Heaven, and declared on Earth.

This Chapter, out of which my Text is

taken, thews us three things.

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nents are by which he cuts off and deltroys the Inhabitants of the earth, for their fin and wickedness; they are likened (or compared) to Horses, as you may see from ver. 4, to ver. 8. Here you have a red Horse, the Sword; a black Horse, the Famine; a pale Horse, the Pettilence (or Plague) which leads to death.

Horses are Creatures which run to and fro, and so do Gods Judgments: from house to house, from street to street, from City to City, from Town to Town, and from one Parish to another: And the Lord said, go ye after him through the City, and smite; let not your eye spare, neither have ye pity, Ezck. 9. 5. So Jer. 5. 1, 2, 3, 4, 5, 6.

Horses are Creatures which are very swift in their motion, they run many miles in a little time: and therefore men ride them. Post. Gods Judgments are also very swift, they do much Execution in a little time. So the Lord sent a Pestilence upon Israel, from the marning, even to the time appointed; and there dyed of the People from Dan, even to Beershe-

be, feventy thousand men, 2 Sam. 24. 15. 2 Chron. 2.21. You may also see a proof of this, by what God hath done to London, when there sell of the People above a thousand a

day.

2. You may see here, where all the Holy Martyrs and Witnesses of Jesus Christ are, who have been slain for the Word of God, and for the testimony of Jesus, they are under the Altar, ver. 6. That is, under the glorious protection of Christ in Heaven. They are before the Throne of God, serving him day and Night, and the Lamb leads them to the living Fountain, and God wipes away all tears from their eyes, Rev. 15, 16, 17.

3. You may see also the cause for which these blessed Souls were slain; for the Word of God, and for the testimony of Jesus Christ,

ver. O.

4. Here you may fee, that all the Saints precious blood, which hath been spilt from time to time, by the Whore of Babylon, cryeth aloud day and night to God for vengeance

upon Babylon, ver. 10.

relation to the Saints cry: And it was said unto them, That they should rest yet for a little while, untill their fellow-servants also, and their brothern that should be killed, as they were, should be fulfilled, ver. 11. 6. You

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To You may here fee what dreadful and terrible things followed upon the opening of the fixth Seal, ver. 12. And toe there was a great Barrhquake; and the Sun became black as sackcloth of hair, and the Moon became as blood, and the Stars of Heaven fell upon the Earth: And the Heaven departed as a scrowl, when it is rolled together, and every Mountain and Islandwas moved out of its place. These are the visible Judgments of God, which are to come upon the Antichristian Crew.

7. And fallly, this Chapter shews us what will be the stare and condition of those men at that day, who are found Enemies to God, and his People, ver. 15. And the Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and every bond-man, and every free man, hid themselves in the dens, and in the rocks of the mountains, ver. 16. And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb.

Now, this brings me to the words of my Text, which shews us the reason of this great out cry, For the great day of his Wrath is

come, and who shall be able to stand?

A Reason, and a Question.

T. The

I. The former part of the Ground for Reason) of this out-cry, here made by the Kings, and great men of the earth, together with every bond-man and free-man; For the great day of bis Wrath is come.

The latter part is a question proposed about standing at that day; And who shall be

The point of Doctrine which I shall lay down from these words is this: A grade and

Doct. That the greatest part of men and women will not be able to Stand in the great day f Gods wrath

In the handling of this point, I shall shew you four things: as by the offood sid ban

I. That there are some days greater than

and the thirt Cantains, the the makes the

2. The Nature and property of this great day. the dent, and in the rac

3. And thirdly, Who they are that will not be able to stand in the day of Gods wrath. 4. The Use and Application.

In the first place I shall shew you, Beloved, that there are some great days spoken of in the Scripture; First, fee Jer. 30, 7. Alas, for that day is great, fo that none is like it; it is even the time of Facob's troubles, but he shall be faved out of it. In hor make 2.A

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The second great Day you have in Hos. 1.

11. Then shall the Children of Judah, and the Children of Israel pe gathered together, and appoint themselves one Head; and they shall come up out of the Land, for great shall be the day of fezreel;

The third great day you have in Forl 2. 31.
The Sun thall be surned into darknets, and the Moon into blood, before the great and terrible day of the Lord come.

The fourth great day you have in Mal. a. Behold, I will fend you Elizabethe Prophet, before the coming of the great and dreadful day of the Lord.

The fifth great day is this an my Text. For the great day of his wrath is come, and who shall be able to stand?

The listh givent day you have in Rev. 16.
10. For they are the spirits of Devils working miracles, which go forth unto the Kings of the earth, and of the whole world to gather them to the battel of that great day of God Almighty.

The leventh and last great day, you have in the Epiffle of fude ven. 6. And the Angels which kept not their lift effate, but left their own habitation, he bath referved in overlasting chains, upder, darkness, unto the judgement of the great day. Thus beloved, you

fee that there are forme days, greater than other, which the Scripture calls great days becaule of the greathers of the work, which God doth and will do, in those days in moore an

2. I shall now shew you, the nature and property of this great day in my Text, which is called The Great Day of Gods VY ath.

O my Brethren this will be a very dreadly and terrible day to the wicked, who call evil good, and good evil : who put darkness for hight, and light for darkness, and pursar from du gainflad won in his great and disable on them

First of all. This Day will be a Day of Altonithment to the wicked and ungodiy; as it staid, Deut. 28. 28. The Lord Thall Join them with madness, and blindness, and allo millment of beart. O it will be with the wicked as it was with Nebuchadnezzar, Ban 3. who was altoniffica behold the work and wonders of God, which the Lord Wrough for the deliverance of thore which put their trust in him. Then Nebuchadnezzar the King was afformed and rose up in Baste and spake and said unto bia Counsellors. Did we not cast three men bound into the mids of the party of answer a and said unto the King street of King He answered and faid, Lo, I fee four men loofe. walking in the midft of the fire, and they have

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no burt, and the form of the fourth is like the Son of God. O Sinners? do but fee here how this proud Nebuohadnezzar was aftenished at the beholding of this light; here are three things that did aftenish this great King.

First, to see the Fire, whose nature is to burn and consume, to have no power to seize upon the bodies of these men. Fire, is one of the cruellest creatures; it is a merciless creature, and therefore the torments of Hell are set forth by Fire, Mat. 25, 41, Goye our-fed into everlasting sire prepared for the D. yill and his. Angels.

secondly, The second thing which did altonish Nebuchadnezzar, was to see the Servants of the Lord walk in the nery furnace. Did not me cast three men bound into the midst of the fire? Lo. Hee four men loose, waking in the midst of the slame; These were cast in bound but now they are loose. Now that the fire should have power on their bonds, and not on their bodies; O. this caused astonishment in Nebuchadnezzar.

Thirdly, The third thing that did aftenish him, was to see their number not decreased but increased. Did we not cast three men bound into the sire? and lo, I fee four men making in the midst of the sire, and the form of the fourth is like unto the San of GOD. And this did

Affonish this great King: Now as it was with Nebuchadnezzar here, so it will be with the wicked in this great day. O you that now speak proudly, look highly, & walk contemptuously, it will assembly you to see Gods Judgments pouring down upon you, and his wrath wax hot against you, till there be no remedy. O do but see that Text, Fer. \$1.37. And Babylou shall become heaps, a dwelling place for Dragons, an astonishment and an hissing, without an Inhabitant: Thus it will be with

the ungodly at that day.

2. It will be a day of terror to those that known or God, and that obey not the Gospel of Christ, the terrors of God will be upon such, as it was upon those Cities, Gen. 35 5. O ye graceless persons, that now fear not God, nor tremble at his word, he will make you then tremble as he did Belshauzar, when he beheld the hand writing, Dun. 5. 6. Then the Kings Countenance was changed, and his thoughts troubled him, so that the joints of his layers were loosed, and his knees smote one arguinst another. O ye Drunkards and Swearers, you that despite reproofs, and hate instruction, and set at nought all Gods Counsel, know this, that the day of Gods wrath will be a day of terrour to you, which will make your hearts to link within you, your countenance to

to change, your joynts to be loosed, and your cars to tingle, when the terrours of the Almighty set themselves in array against you. Therefore, said the Apostle, 2 Cor. 5.11. Knowing therefore the terrour of the Lord, we

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Thirdly, This Day of Gods wrath, will be a Day of Diffress to the Wicked, when your fear shall come as desolation, and your destruction as a whirlwind, when diffress and anguish cometh upon you, Prov. 1. 27. So fee that in Ziph. 1.15 That day is day of wrath, a day of trouble and distress, a day of wastings and defolation, a day of darkness and gloominess, a day of clouds, and thick darkness. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as dust, and their steft as the dung; neither their silver, nor their gold, shall be able to deliver them in the day of the Lords wrath. O the Distress that ungodly persons will be in that day, which will make them cry to the Rocks and Mountains to fall on them, and hide them from the face of him that fittethen the throne, and from the wrath of the Lamb. The God of Heaven will bring difrefs upon all forts of men, which Mall be found ungodly, and their honour shall not deliver

liver them, nor their gold deliver them, nor their filver deliver them, nor the greatness of their multitudes deliver them, but Distress will come upon them, as it did upon Saul Sam. 28. 15. And Saul answered, I am in fore distress, the Philistines make war against me and God is departed from me, and answereth me neither by Prophets, nor by Dreams, See Luke 21. 23. And there shall be great distress in the Land, and wrath upon this people, Can you hear this, and not tremble at it, O ye that are Profane?

Fourthly, This Day of Gods wrath will be a day of great contempt to the ungodly, the Lord of hofts hath purpofed it, to ftain the pride of all glory, and to bring into contempt all the honourable of the earth, 1fa. 23.9. 0! the enemies of the Lord, and fuch as oppose his Truth, will he then hifs at. O do but fee that place, Fer. 51. 7. And Babylon hall become heaps, a dwelling place for Dragons, an astonishment, and an hissing, without an Inhabitant. The Lord will pour contempt upon all forts of men, who have fided with the Whore of Babylon, and drunk of her cup, they will not know whither to go nor where to hide their heads; but every one will his at them, and have them in derision, saying, Thefe are they who faid, it is in vain to ferve the

the Lord, and what profit is there in the keeping of his ordinances, and in walking mournfully before the Lord of Holts? Who counted Saints, hits and godline's to be madne's, therefore will they be contemptible before the Lord, Angels and good men. O think of this, you that speak proudly, and blasphemously against God and his people, know affuredly, that God will speak to you in his wrath, and yex you in his fore displeasure? He that sitted in the Heavens shall taugh, the Lord shall have

you in derifion, Pfal, 2. 3,4.

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Fifthly, This Day of Gods wrath will be a day of great destruction; Have ye not asked them shat to by the way? and do ye not know their tokens that the wicked is referred to the day of destruction they shall be brought forth to the day of wrath, Job. 21. 19, 30. In this day the Lord will destroy both eyil persons, and evil things; men, and their Idols; men, and their Inventions, every plant which is not of Gods planting shall be pluckt up, and the Lordalone shall be exalted in that day, and the Idols he shall utterly abolish; in that day a man shall cast away his Idols of silver, and his Idols of gold, which they have made each one for himself to worthip, to the Moles and to the Bats, to go into the clifts of the rocks, and into the tops of the ragged rocks, for fear of

of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth, 1/4.2.18.20, 21. All falle ways, false wor-ships, and false Doctrines shall fall in that day; this will be a resping day; God will empty the earth as the Prophet Isaias speaks, chap. 24. In 2, 3. Behold the Lord makers the eurib emply, and makethit waste, and turneth 11 up fide down, and feattereth abroad the Inbabitants thereof, and it shall be as with the people so with the Priest, as with the servant, so with the master; as with the servant, so with the mistrefigas with the buyer, fo with the feller; as with the lender fo with the borromer, as with the taker of usury, so with the giver of usury to them; the land shal be utterly emptied, o utterly Swoiled, for the Lord bath Spoken this word. See Joel 3.13,14. Pat ye in . b: fickle, for the barwift is ripe; come get you down, for the Presis full, the Fats overflow, for the wickedness is Multitudes multitudes in the val ey of decision; for the day of the Lord is near in the valley of decision. Soin Rev. 14. 15. The Angels are appointed to reap down the earth. O let every one that hears (or reads) these sayings, let them hear, and sear, and tremble at them, for this will be a day of great destruction to the wicked and ungodly. Sixthly, and lafty, This will be a Day of

oreat

Text, For the great day of his wrath is come:
But who may abide the day of his wrath is come:
But who may abide the day of his wrath is come;
But who shall stand when he appeareth? For he is like a refiners fire. O beloved! this is not the day of mans wrath. Men have had their day of reigning, and raging, and lording it over G ods people, but that's over and gone, & now Gods day is come, and this is the day of his wrath, and wo to the carth, and wo to the Sea, and wo to the whore of Babylon, for the hour of her judgment is come. O Beloved, Gods wrath will be very terrible to the wicked.

r. It will tear them in pieces like a Lyon. For I will be unto Ephraim as a Lyon, and as a young Lyon to the house of Judah: I, even I will tear, and go away, I will take away, and none shall rescue him, Hos. 15. 14. So Job. 16. 9. The Lord teareth me in his wrath. So Pfal. 50. 28. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to

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2. It confumes like Fire: for behold the day cometh t'at shall burn like an Oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh, shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor! branch, Mal. 4. 1. Therefore have I poured out mine indig-

indignation upon them. I have confumed them with the fire of my wrath, Ezek, 22.31.

3. It fwallows up like a Dragon; he hath devoured me, he hath crushed me, he hath Iwallowed me up like a Dragon, Jer. 51.34 Thou shalt make them as a fiery Oven in the time of thine anger; the Lord shall swallow them up in bis wrath, and the fire shall devour them, Pfal. 21. 9. O! the wrath of the Almighty is that which tears like a Lyon, confumes like Fire, and fwallows up like a Dragon; and therefore it is called (in the Scripture) fierce wrath, 2 King. 23. 26. See Pfal. 78. 49. He call upon them the fierceness of his anger, wrath, and indignation and trouble. So in Rev. 16. 19. it Is faid, And the great City was divided into three parts, and the cities of the Nation fell, andoreat Babylon came to remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Thus beloved, I have shewed you the nature and property of this great day spoken of in my text.

I. A day of aftonishment.

2. A day of Terrour.

3. A day of Diffress.

4 A day of contempt.

5. A day of Destruction.

6. A day of Wrath.

I shall now come in the third place, to shew

The great Day of his Wrath

shew you who they are that will not be able

to stand in this great Day.

First, Such as are profane, will not be able to stand in this great day, but say to the Mountains, Fall on us; and to the Hills, Cover us, Luke 23.30, Because they have filled the midst of thee with violence, and thou hast finned, therefore I will cast thee as profane out of the Mountain of God, and I will destroy thee, O covering Cherub from the midst of the stones of fire, Ezek. 28. 16. So Rom. 2. 9. Tribulation and anguish upon every foul of man that doth. evil. O ye profane, ye that now wallow in your fins, as the Sow in the mire, and eat up. fin, as they eat bread, and drink up iniquity, like water: O! let me tell you, you will not be able to stand in the day of wrath, nor in the day of Judgment, but destruction will be your end, and everlasting milery your portion. O that such would but consider these two places of Scripture, Phil. 3. 19. Whole end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly. things. So alfothat in 1 Cor. 6.9,10. Know ye. not that the unrighteous shall not inheris the Kingdom of God: Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers. nor Effeminate, nor abusers of themselves: with mankind, nor Thieves, nor Covetous, norr soived.

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nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdome of God, Though thele men may now carry it out with a high hand, as if they had made a covenant with death, and with hell they were at an agreement; but your covenant with death shall be disamiled, and your covenant with hell shall not stand, when the overflowing scourge shall pass thorow, then ye shall be trodden down by it, Isa. 28.15, 18.

· Secondly, Such as are ignorant, will not be able to fland in this great day of Gods wrath, when the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jefus Christ, who shall be punished with everlasting destruction from the prehis power, 2 Thef. 17. 8, 9. O you that are ignorant and blind, do you hear this? You are some of those who will not be able to fland in this great day, but fay to the Rocks, fall on us, and hide us from the face of him that fitteth upon the Throne, and from the Wrath of the Lamb. Beloved, I told you in the Morning, that Ignorance is one of those curled fins that bar and bolt Christ out of the heart, it is that which shuts them out from having

having mercy and favour with the Lord : See Ifa. 27.11. For it is a people of no under franding, therefore he that made them, will have no mercy on them; and he that formed them will

shew them no favour.

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Thirdly, Such as have fided with Antichrist against Christ, will not be able to stand in this great day; fuch as be drunk of the whores cup of Fornication, shall drink of the Cup of Gods Indignation, which is poured out without mixture: If any man wor ship the beaft, and his Image, and receive his mark in his forekead, crin bis band, the fame shall drink of the wine of the wrath of God which is pour'd out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the boly Angels, and in the presence of the Lumb, Rev. 14.9.10. O be oved all these who have been partakers with her in finning, shall be partakers with her in fuffering; therefore come out of her my people, that ye be not partakers of her fins, and that ye receive not of her plagues, Rev. 18.4. All that curfed brood of Rome, with all the antichriftian crew, will not be able to stand in this great day of Gods wrath, but will be confumed like fuel, and devoured as flubble fully dry; Neb. 1. 9, 10. What do. ye imagine against the Lord? he will make an MILLEN

The great Day of his Wrath.

time; for they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry; so that all those who have affished Antichrist, against his Gospel, against his Spirit, against his Worthip, against his Ministers, against his Members, and against his glorious Cause.

of Gods wrath: but cry to the Rocks and the Mountains to fall on them, and to hide them from the face of him that fitteth on the Throne and from the wrath of the Lamb, Rev. 19.19.

20,21.

4. Such as have a form of Godliness, and deny the power thereof, will not be able to fland in this Great Day of Gods Wrath; having a form of Godlines, but denying the power thereof, from fuch turn away, 2. Tim. 3. 5. All idle and flothful professors, who have nothing of God, nor nothing of Christ, nor nothing of the Spirit, nor nothing of the power of the word in them, having only a notion or formal profession, such Llay, will not be able to stand in this great Day, See Ram. 2. 17. Behold thou art called a Jew, and reftelt in the law, and makeft thy boaft of God, and art confident that thou thy felf art a guider of MATTER

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of the blind, an instructor of the footish, a teacher of babes, which half the form of knowledge and of the truth, in the law. But mark what God faith to fuch, ver, 23. Thou that makeft thy boast of the law, through the breaking of the Law, dishonourest thou God? For the name of God is blasphemed among the Gentiles through you. O! are there not many among us, who profess God in words, but deny him in works? who have a name to live and are dead? who have a form, but not the power? who have all without, and nothing within? like those in Mat. 7 there spoken. of by Christ, ver. 22. Many will say to me in that day, Lord, Lord, have we not prophessed in thy name, and in thy name have cast out Devils, and in thy name done many wonderfull works? ver. 23. And then will I profess unto them, I never knew you. Depart from me ve that work iniquity.

Such as are idle Shepherds, and blind Guides, will not be able to frand in this great day of Gods wrath, but will cry to the rocks and the mountains to fall on them, and to hide them from the face of him that fitteth on the Throne, and from the wrath of the Lamb, For this, fee a few Scriptures amongst many, what the Lord speaketh against idle Shepherds, and blind guides, who feed themfelves.

felves, and not the flock of Christ. See Ezek. 34. 2, 2, 4. Thus fairb she Lord God unito the Shephends. We be to the Shepherds of Israel that do feed shemfe'ves: should not the Shep. berds feed the flock? Te eat the fai, and ye cloath you wish the wooll; Te kill them that are fed, but ye fee I not the flock : The difeafed bave ye nor frengthned, neisber bave ye bealed that which was fick, meither bave ye bound up shat which was broken, neither have ye brought again that which was driven away; neither beve ye fought that which was loft, but with force, and with cruelty bave ye ruled them. Therefore, O ye Shepherds, hear the word of the Lord, Thus faith the Lord God, Behold, I am against the Shepherds, and I will require my flock at their band, and cause them to cease from feeding the flock, neither shall the Shepberds feed themselves any more, for I will deliver my flock from their mouth, that they may not be meat for them, ver. 9,10. For both Propher and Priest are prophane, year, in my boufe bieve I found their wickedness, Suith the Lord. Therefore, thus faith the Lord of hofts concerning the Prophets, beho'd, I will feed them with wormwood, and make them drink the water of gall; for from the Prophers of Jerufalem, is profaneness gone forth into all the land, Jer. 23. 11, 15, 16. Secalfo Hof. 4. from v. 1. to 11. Mark

The Great Day of his Wrath. Mark also what our Lord Jesus Christ faith, Mat. 23. of idle Shepherds and blind Guides. v. 14. wo unto you Scribes and Pha sfees, Hypo crites, for ye devour widows boufes, and for s presence, make lung prayers, therefore ye shall receive the greater damnation. Thus you fee. beloved, that the Scriptures with open mouth, do speak forth the desolation and calamities which will befall idle Shepherds, and blind Guides, in that day; and if they cannot stand when his wrath is kindled but a little, O what will they do when his wrath shall come upon them to the utmost, even the fierceness of his wrath? then will they not be able to frand. orbly, Such as are Hypocrites will not be able to fland in this day of Gods Wrath, but defire, if it were possible, to hide themselves in the Dens and Caves of the earth. And the people shall be as the burning of lime, as thorns cut up shall they be burnt in the fire. Hear ye that are afar off, what I have done ; and ye that are near, acknowledge my mights the finners in Zion are afraid, fearfulness hath furprized the Hypocrites; Who among tus shall dwell with devouring fire? who among t us shall dwell with everlasting burning? See Job.8. 13. So are the paths of all that forget God, and the Hypocrites hope shall perish,

v.14. Whose hope shall be cut off, and whose

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trust shall be a Spiders web, v. 15 He shall lean upon his house but it shall not stand; he shall hold it sait, but it shall not endure. thou hy pocrite, whoever thou art, potwithstanding thou hast got the talking part of Religion, and makest a shew of godliness, yet all this while thou art a diffembler in thy heart, See Jer. 42.20,21,22. For ye differbled in your bearts, when so fent me unto the Lord your God faying Pray for us unto the Lord your God, and according unto all that the Lord our God shall say, fo declare unto us, and we will do it. And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for the which be bath feat me unto you. Mon therefore know cereainly, shar ye foold dye by the Smord, by the Famine, and by the Pestilance, in the place whither ye defire to go and to fojourn. Do ye hear this, ye that are hypocrites, that God hates fuch; and will punish them with great punishments, he will cut them afunder, and give them their portion with Reprobates, and castaways, in everlasting burnings, Mat. 24.5 17

Tibly, And lastly, All such as love not the Lord Jesus Christ in truth and sincerity, will not be able to stand in this day of Gods wrath, Whether they be Turks or Jews, Papists or Protestants, bond or free, all is one, for

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for they will not be able to stand if they love not the Lord Jesus Christ; See I Cor. 16.22. If any man love not the Lord Jesus Christ, let him be Anathema Maranaths. O beloved! all those who shall be found unbelievers, unconverted, and unregenerate in this day of Gods wrath, be they Kings, or Greatmen, Rich men, or chief Captains, or mighty men, or free men, they shall cry to the Mountains and Rooks, saying, Fall on us, and hide us from the face of him that sureth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come.

Thus beloved, I have shewed you briefly in seven particulars, who they are that will not be able to stand in the Day of Gods wrath; 1. The Prophane, 2. The Ignorant.

3. They that side with Antichrist against Christ. 4. The formal Professor. 5. The idle Shepherds and blind Guides. 6. The Hypocrites. 7. And lastly they that love not

Obj. But Beloved, it may be you will fay, if none of the se will be able to stand, who then will?

Answ. I Answer, All those who shall be found having on their wedding Garments, and in the Spirit of the Lamb, will be able to shand in this Day, and they are these: 1. They that overcome, Rev. 2. 10. 66. 3. 21. 66.12.

11 cb. 11.7. 2. They that keep the Commandments of God, and have the Testimony of Jefus Chrift, Rev. 12. 17. chap. 6. 9. 3. They that fland with the Lamb, Rev. 14.1. cb. 17. 14. 4. They that have their Fathers name written in their Fore-head, Rev. 14. 1, 5. They that fing a new fong, 14. 3. 6. They that are redeemed from the earth, verfe 3. 7. They that follow the Lamb whitherfoever he goeth, ver.4. 8. They that are not defiled with the pollutions of the whore of Babylon, and in their mouth is found no guile, ver. 5. Now Beloved, these are they who will be able to fand in that great day of Gods Wrath, when others will not be able, but call to the rocks and mountains to fall on them.

I shall now proceed in the fourth place to

the Ofe and Application of this point.

of I. And first of all by way of Information: If it be so, That the greatest part of Men and Women will not be able to stand in this day of Gods wrath, then this may inform us

of three things.

r. That as Men have had their day, so God will have his day: Men have had their day of Sinning, God will have his day of Punishing: Men have had their day of treasuring up of VVrath, God will have his day of ouring out of VVrath: Mendare had their day, of defi-ling,

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God lay of hing: up of up of gout f defiling, ling, God will have his day of refining! Menhave had their day of Fornication, God will have his day of Indignation! For the day of the Lord is near upon all the Heathen; as thou haft done, it shall be done unto thee; thy re-ward shall return upon thine own head, Ob. 15.

2. That though God beareth with finners in the day of his Patience, yet he will not bear with them in the day of his Wrath. Go through the City, and fruite : let not your eye Spare, neither have ye pity, Ezek o 5. O Beloved in the day of Gods Patience, he beateth with you, and witteth to be gracious : 10 how many hundred years hath God bore with the Whore of Bubylon, notwithstanding her great provocations and wickedness; but now in the day of his Wrath, the Lord will not foare her, nor facwipity to her, but pour out his Wrath and Indignation upon ber to the utmost . Therefore shall her plagues come in one day, Death, and Mourning, and Famine and the thall be unterly burnt with Fire : For firong is the Lord God who judgeth here Rev. 18.8.0 fee that terrible word, //au42.130 14. The Lord shall go forth as a mighty man be hall fir up jealoufie like a man of Wars be: shall cry year oar; be shall prevail against his Enemies. I have long time helden my peace. I have been fill and refrained my felf: Now will

Jery ble a cravelling woman; I will de froj and depour at once: Do you fee this linners, how God is resolved to prodeed against you in the day of his wrath, though he bear with

you in the day of his Patience?

3 dly, This day of Gods wrath will be a very dreadful and terrible day to the wicked, as appears by what bath been faid o O Singers! is will be a day to fastion is from a day of Terrour, a day of Diftress, aday of Contempt, a day of Destruction, and a day of V.Vrath : Odoit will be a day of darkness and gloomineis, anday of clouds and thick danknois 17 bel 2.2d The great day of the Lordinger, Juis mean and thatteth greatly a even the verice of the day of the Lord; the mighty man shall cry there bitterly that day isia thay of wrath, a day of trouble and diffresat, anday of walting and defolation, raiday difdarkness and gloomimeters and ay of clouds, and thick darkness, Zophor, Irique guin O avidis able to expresa the terror of the Almighty, sin this day of his wrathe O that every foul that hears monthis day, would lay tol heart, and confider with themselves; that they may be able to frand in this day of Gods wrath, And so much for this hall try year oar; he hall poissminoful of of

Viez. By way of Examination, and Selfeen hill and retrained my felt

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O Friends how much doth it concern you and me, to examine our Handing that we may beable to stand in the day of Gods Wrath, which is coming to fall upon us. O you see how that his Wrath is but a little kindled, and ver how hard a matter is it for men to fland. and abide if ! Thougands have been fent to Hield Graves by it, and his of hundreds have ten their habitations, because of it, and are fed out of the City, into leveral parts of this Kingdom for refuge. O what a fad and doleful place hath this City been for leveral week pan! The greatest Trade which bath been here among us, was to bury me bead. The cent the fick. O now my presented: If the pittle per which, what would be when the great day 8f his wrath is confe ? Vy bo will then be able to stand? Otherefore examin good felves; and try your faith examine you full, whether I be this; whit know here Whether it, be fanctified a your hope, whe ther it Be purified ? Tyour love, whether it be fincere, your exidences, whether they be found , yout hearts, whether they be gracious your defires, whether they be holy; your ends, whether they be right; and your converted which they be allewenty; man you may be able to Italia in the day or weath. in the day of Death, and in the day of Judg ment, 2 Cor. 13.5.

The great Day of his Wrath.

Ufe 3. Thirdly, By way of Expertation. And I shall be brief, left I should intrude too much upon your patience; but I hope you will not think the time long, for it may be the last Sermon that I may p each, or you hear Well (Beloved) Is it fo, That the greata part of men and women will not be able to and in the day of Gods wrath give me leave therefore to exhort you to thefe three things First, You that are finners, to repent of our fins; For be that confesset and for saketh, all have mercy, Prov. 28, 13, He that coverth his line (hall not profper; but he that con-eleth and for taketh them, thall have mercy. appy is the man that leareth alway; but that hardneth his beart, the Liall into mil-uet. O laners! You have grievoully finned sink God, you have deserved as many

against God, you have deserved as many dells as you have committed lins; you have some against his Mercies, you have abused his Patience, you have relifted his Spirit, you have not obeyed his Gospel, you have made light of his Ministers, and you have hated his Members. O sinners! all this have you done, and yet the Lord hath spared you; and though you have sinned at so high a rate, yet God doth give you space to repent: O let his goodness lead you to repentance, that you

be not in your fins. O therefore, for Gods

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lake, and Christs sake, be prevailed withall; why will you die, seeing God would have you live? why will ye damn your selves? why will ye go to Hell, seeing God would have you go to Heaven? O do but see what the Lord saith, Isa. i. 18. Come sinner (saith the Lord) and let thee and I reason together, though thy sins be as scarlet, they shall be as soon; though they be red as crimson, they shall be white like wool. Verily, if you have not hearts of stone, methinks these words should melt you, to see the love, the pity, the mercy & willingness of God to do your souls good.

Secondly; Let me exhort you, to get an Interest in the Lord Jesus, that you may be able to stand in the day of his wrath; O linners I there will be no standing before Christ, without an Interest in Christ. O sinners! go to Christ, his Promises are open to you, his Arms are open to embrace you, his Sprit is ready to affift you, and his People are ready to own you, and his Angels are ready to attend you, and Heaven it felf is ready to receive you, O finners! if you will but come to Christ, you shall be reconciled to the Father, justified by the Son, you shall be fanctified by the Spirit, you shall be delivered from Wrath, you shall be made the Children of God, you shall have your Names enrolled in the Book of Life; and finally, you thall be

of your days. Otherefore, let this prevail with you to go to Christ for Light, for Life, for Grace, for Strength, and for Comfort and Peace; that of his fulness you may receive

grace for grace, John 1. 16.

Thirdly, And lastly, let me now exhort you (who are dead to fin, separated from the world, espoused to Christ, reconciled to the Father) to walk worthy of God, who hath called you to his Kingdom and Glory, Thef. 2, 12. O ye precious Saints, let me exhort you to keep your Lamps burning, your Loins girded, your lives holy, and your hearts upright, your judgments found, your consciences pure, and your garments unspotted; and be not troubled at Gods dealings and dispensations, though he take away from you those that are precious to you: for as he fends the Wicked to Hell, that they may dithonour him no more; fo he takes away the Righteous to Heaven, that they may glorifie him more. There feems to be four Reafons why God swept away the Righteous with the Wicked by the Peltilence,

1. Because they have finished their Work.

2. From the evil to come,

3. For the humbling of the rest which re-

4. For the hardning of the Wicked.

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Therefore ye precious Saints, you ought to be quiet, and to submit to the Will of God, and to say, with David, I was dumb and opened not my Mouth, because thou didst it, Psal. 39. 9. Now, I befeech you, both Saints and sinners, to consider of these things, and the God of Heaven give you understanding in all things which concern his Glory, and your Eternal good.

The End of the Second Sermon.

Watch and Pray.

MARK 14. 38.

Watch and Pray, lest ye enter into Temp-

S Christ is the Churches Friend, so Satan is the Churches Enemy: Her greatest Enemy. Her cruellest Enemy.

Her worst Enemy.

Her continual Enemy.

He that makes War against the Remnant
of his Seed which keeps the Commands of
God, and have the Testimony of Jesus, Rev.
12.17. D 2 The

The Devil envieth our Happiness, and feeks our Ruine.

1. By Tempting of us, 1 Cor. 5.7.

2. By Persecuting of us, Rev. 2. 10.

3. By Accusing of us, Rev. 12. 10.

4. By Hindring of us, 1 Thef. 2. 18.

5. By Beguiling of us, 2 Cor. 11. 3.

O Beloved! the Devil is,

The great Troubler of Saints.

The great Deceiver of Nations. The great Devourer of Souls.

The great Enemy of all Mankind, who goeth about like a roaring Lion, feeking

whom he may devour, 1 Per. 5.9.

But now here is the Churches Happiness, that Christ is her Friend, Cant. 5, 16. Her greatest Friend, her dearest Friend, her loving Friend, her best Friend, her constant Friend, her sympathizing Friend, her mighty Friend.

By his Blood the overcomes the Devil.

By his Graces the relists the Devil.

By his Might she treads him under her feet.

And by Faith in his Word she quenches all the fiery Darts of the Devil.

Oh! though Satan hates us, Christ loves

us.

Though Satan condemns us, Christ justi-

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Though Sitan accuse us, Christ clears us. Though Satan tempts us, Christ strengthens us.

Though Satan feeks to destroy us, Christ preferves us.

Though Satan buffets us, Christ affilts us.

1. By his Spirit.

2. By his Promises.

3. By his Graces.

4. By his Presence.

5. By his Word.

6. By his Intercession.

7. By his Power. 8. By his Ministers.

o. By his Examples.

10. By his Prayers.

O! The Lord Jesus hath a great Love to us, and care for us, and therefore he counfels us, in the words of the Text, To VV arch and Pray, lest we enter into Temptation.

Thefe are the words of our Lord Jefus to his Disciples, they having been slumbering and fleeping, when Christ had commanded

them to V.Vatch.

They Contain, First, A Supposition of their entring into Temptation, upon which Christ grounds a Mandatory Exhortation shewing them the way how to avoid it, in thele words, VV atch and Pray, &c.

Hence we may raise these two Points of Doctrine : Doct

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Doct. 1. That a Child of God is attended with temptations.

Doct. 2. That the onely way to avoid the

evilof temptation, is to Watch and Pray.

For the First of these, we may Observe this Method :

Firft, Of the Tempter.

Secondly, Of the Temptation,

Thirdly, Of the manner of their working. with Reasons why they have so much power, First, We have Four several Tempters

in Scripture.

1. God Tempting Man, i. e. trying and proving Man, as in Deut, 8.2. Thus God Tempted Abraham, Gen. 22.1. which is Interpreted, Heb. 11.17. By Faith Abraham, when be was tryed, offered up Isaac, &c. This Tempting is not to evil, not for our hurt; but God Tempts upon these Accounts:

1. For the Tryal of his Peoples fear; as in that of Abraham, Gen. 22.12. For now I know that thou fearest God, seeing thou hast not

with-held thine onely Son from me.

2. God Tempts for the Tryal of their Faith, he proves them in something that's near and dear to them; perhaps, deprives them of some special necessary mercy, to see whether they can trust him, and believe in the want of it; whether they can live by Faith upon the God of mercies, when the mercies are gone, as it

is written, The just shall live by Faith, Heb. 2. 4. Rom. 1. 17. And it is said of Abraham, when he was tryed, he Offeredup Isaac, Heb. 11. 17.

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7. Again Thirdly, the Lord tempts for the proof of their Obedience; and thus the Lord speaks to Abraham after that Tryal: And in thy Seed shall all the Nations of the Earth be bieffed; why? becamfe thou hast Obey'd my voice. In all this, the Lord seeth what is in our hearts, as he said to Israel of Old, Dent. 8. 2.

2. We may find Man Tempting God too, that is, provoking God to jealousie & wrath; this did the Children of Israel at the waters of Meribub, Deut. 6. 19. Te shall not tempt the Lord thy God, Exod. 17. 2. VV herefore do ye tempt the Lord? But first of all, we tempt God when we doubt of his Power, as when we are in any strait or difficulty, we mistrust the Power of God to deliver us, or bestow any mercy upon us which we stand in need of; as that Lord did, on whose hand the King leaned, who said, If the Lord would make windows in heaven, might this thing be? when God had promised, in time of Famine, that on the morrow there should be plenty, 2 Kings 7. 2

Secondly, We tempt God, when we doubt of his Mercy; for God is Mercy in the abstract; and it is a part of his glorious stile; therefore he cannot endure to lose so great

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a part of his honour, but is provoked by it!

Thirdly, When we call his Faithfulness in to question; what greater disparagement or more disgraceful thing can there be to a man, than to be wrongfully Accused for falsifying his word? Then how much greater provocation is it to the great God, to be impeached for breach of promise, and counted unfaithful, who cannot lye? Heb. 6.18,

Lastly, When we murmur at the hand of God, at any of his Judgments, thus Israel did at Meribah, Exod. 17.2,3. and this doth exceedingly inflame and excite the wrath of God: we cannot dispose for our selves, and yet we are angry at the Providence of an All-wise God: we sin, and are not troubled that

God corrects us for fin.

3. In the next place, our Lusts are Tempters, as James 1.14, Every man is tempted, when he is drawn away of his own hearts lusts, and entifed. Our lusts strive within us to be sinfully satisfied, and the slesh wars against the Spirit, the heart sometimes alluring; and this comes to pass.

7. By representing some sinful Object; It is not good to nourish such Conceptions, but strangle them in their first appearance, else

Inful thoughts grow upon us.

2. By presenting some desirableness in the

the Object, but be quick-fighted; fin, however it feems fair under fome colourable pretext, is indeed, upon good deliberation, not at all to be defired; but fometimes it comes cloathed in such a glorious garb, as if it meant no harm, that you must be fain to flie to God by Prayer against this Temptation.

3. There's a perswasion to consent to the sin; but be not easily perswaded to Offend your Father: Oh! how will our Lusts gain upon us, if we do not resist? Strive with all your might; the greater your allurement to sin is, the greater the sin is; I appeal to

Saints experience.

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4. In the Fourth and Last place, We have the Devil tempting Man; he is called the Tempter, Mat. 4. 1, 3. Mark 1. 13. And indeed this is the grand Tempter, that makes use of our Lusts, as a subservient Organ or Instrument for his Temptations against the soul; and indeed, were it not for our Lusts, it would be in vain for Satan to Tempt: As we see in Christ, there was nothing within for Satan to take hold of, Christ being without sinful Lusts, but Satan must come by word of mouth to tempt him, as Mat. 4. 1. 3. but here it might be enquired, how shall I know when Satan raiseth the Temptation?

and forcibly upon the Soul, as it were, with

double power; even overthrowing the foul (almost) at the first encounter.

There's a double ftrength in the ftroke.

2. Secondly, When it is of long continuance, as that was which Paul befought the Lord thrice for, 2 Cor. 12.8. Satan flirs up the heart afresh, and the lusts of the heart: When the fire is ready to die and go out, he blows it up again, adds life and thrength to the temptation, which else could not last long. The Lufts they are the combustible matter, and Satan he inflames, and fets them

3. Thirdly, The Temptation, when, though it may be weak at first, yet at length, by degrees, it grows ftronger and ftronger. Satan begins to reason with, and perswade the soul

by plaufible arguments.

4. Fourthly, We may perceive the working of the Serpent, the Devil; when the temptation is full of wiles, and fubtil delufions; Ephef. 16. 11. 2 Tim. 2. 16. Rev. 2. 24. The more intricate and full of Subtilty the temptationis, the more cause there is to suspect. Satan is very busic for the enfnaring of the foul.

3. Lastly, The more it is in direct oppofition to God in his commands, or the like, we may be the more fure it is of Satans. framing: For the heart, and its lufts, feek for

for fatisfaction, and then are fills (if Satan joyn not) though God be not fo directly opposite: But the Devil strikes always at God in his temptations; or if not always, yet most frequently.

Thus much for the Tempter; now for the temptation it felf. There are feveral forts of temptations; but to reduce them all to thefe three heads, they do concern, and firike at

First of all, God; this being Saturs great aim, to oppose God; as two enemies, always in direct opposition one to another; and thus,

he tempts either, was a taway ziotta

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1. As to the Being of God, calling in question the very truth of the Essence of the great God, caufing the foul to doubt whether there be a God or no like Pharaob, Who is the Lord,

&c. Exod. 1.5.

But fecondly, Some Temptations touch upon the nature of God, as to the manner of his Being, the mystery of three distinct Persons, as to their Offices and Operations, in the individual God-head, God the Father, God the Son, Godshe Holy Spirit; and yet all but one God bleffed for ever. Again, as to those Divine inseparable Attributes of God, his independency, purity, immutability, greatnels, and eternity; his goodnels grace, mercy, love, patience, and justice. Lfay, fometimes as doubting of thefe things, is our temptat100 2

tion; yea, and could Satan prevail, we should flattly deny his Being, Nature, Properties and all. Look sternly on, and resist strongly such Temptations as these, which do immediately and presumptuously intrench upon Gods Sovereign and Just Prerogative, And, if I mistake not, a great device of Satans in this stratagem, is, to perswade the Creature from all dependency upon a Creator, that so being lest to her self, and standing upon its own strength, he may more destroy it. For what's the Creature without

the Creators power?

Again, foine temptations touch our Spiritual Being. Such as are an evil heart of unbelief, miltrusting the Grace of God, despairing of the goodness of our Condition. Satan would fain raze the very Fountain of spiritual existence, Adoption, Justification, and hopes of Salvation; it is his great design to shake the very ground-work of this building, and to perswade, that all's false. But this temptation is fruitless, when we build aright upon a right Foundation, by Faith accompanied with repentance from dead works, supon Christ Jesus, as the alone Author and Meritorious Gause of our Justification and Eternal Gelorification

3. Lastly, Satan by his fiery darts strikes at our well being, to disturb our Peace by the omission fome fin; When he finds he cannot prevail to destroy our being, then he would deprive us of well-being, our Joy and Comfort. But know, though these Temptations may trouble us, yet shall they never destroy us.

Now for the manner of these Temptations

how they work, galantee and the state of the

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change of Providence, or the like; then is a time for temptation to work; as when Christ had fasted, and was an hungred, then comes the Tempter; If thou be the Son of God; Command that these stones be made bread, Mat. 4.3.

2. VVhen we are first turning from sin to God, then we are sure to meet with a Temp-

ter, Satan will be busie and and and amounted

confolated, either to the outward or inward estate, then beware of Satans temptation, he

will be furthering our disquietments.

Hopes through Grace, to some Gonsidence in the Mercy of God the Father, through his Son Jesus Christ; then also shall we find the battering assaults of Satan to shake our Confidence: but be sure always, that the Grounds of your Considence be good, established

upon that everlashing Rock Jesus Christ. For if I mistake not in my observation, there are two great Rocks, which Satan strives to split a Soul upon; Presumption and Despair.

Sometimes endeavouring to cause souls to flatter up themselves, and think Grace is theirs, Christ is theirs, and all is theirs, when it is nothing so, but by this he might carry them; blind to hell, hood-winking their souls so, that they never come to see throughly, that they are in a bad condition, but think always their Condition good. The other rock is Despair; Satan striving, if he cannot blind them as he doth the other presumptuous souls, yet to make them go sorrowing all their days, thinking they shall never obtain that Mercy which others think they always had.

politions; he bath various objects for divers spirits; for the proud, haughty foul; for the luftful Heart, for the coverous Worldling, for the prodigal Son, for the rafh giddy Brain, for the fluggish Drone, for the melantholy Person, for the light chearful Spirit; specially these two, either sinking the one in the terrible waves of black and dreadful thoughts, or tossing and lifting up the other with the wind of sooish phancy. Oh! What black apprehensions shall the one have of a self and God; and what light and slight thoughts.

thoughts the other, of the prefent state, and

of Eternity.

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Lastly, Satan aims to lull the foul asleep in carnal security: And to this end, presents great fins as small, and little sins (if any there be) as none at all: But sometimes he will add by temptation, as it were a multiplying-glass to the soul, so that then every fin looks with a ghastly countenance, is thought to be the fin against the Holy Spirit, an unpardonable sin.

Having thus shewn how, and upon what occasion Satan works; I shall take occasion to enquire, why they have so much power, as

many times to prevail;

1. Because of the Tempters Power, he is

perhaps too ftrong for the foul.

2. Because of the Tempter's Policy; If he cannot prevail by open force, the soul being well and strongly grounded; then he invades by subtle devices, and secret stratagems, so that the soul cannot escape by strength only; and therefore (wanting Wisdom to evade his cunning framed Arguments) is baffled by him, and overthrown.

3. The enticing Nature of the Tempters baits; as, to instance in one case: Oh how many poor sincere souls, yet guilty of too much curiosity, have been intangled by curiously glorious, and gloriously curious Tenets, which were no better than the devilish

cubs:

Temptation of that Hellish Tempter! How many (which yet is strange to think, though there is reason to sear it) nay, after their semingly comfortable, really comfortless, wandring walkings in thought-ways of truth, have cause to sit down, and set down their steps, marking for every step, a Sin; and for every Sin, letting fall a tear of blood.

the strength of Corruptions, which the tempter works upon. Were there no Corruptitions, there would be few or no Temptations, I am sure, they should not prevail.

5. Lastly, The Tempters prevalency proceeds from the weakness and low estate of the inward Man. Sin is never at a higher Flood, than when Grace is at a low Ebb. It is a hard matter (believe Experience) to keep the Soul from finking at such a time. Nothing more easie than to thrust one under water, when the depth of the water is more than the height of the Man.

nal Part, I shall lay down some Reasons, why the People of God are thus attended with Temptations: for it is a Natural Objection against this Point, Why will the Lord, who is so merciful of his People, suffer them to be thus used and buffered by Temptation?

Answ. I Answer in general, on Gods

behalf.

behalf, that he is never the less tender in it,

they might know themselves the better, and see what they are Naturally; were it not for Temptation, we should not come to know our own Corruption; we see by this, what Lust is most prevalent in us, according to that in Heb. 12. 1. The sin that doth so easily beset us; and what Satan makes most use of against us; we learn by this our own weakness to resist, without assisting Grace.

2. Again, It is for a Saints Exercise: This tempted Condition, is Gods Artillery, his School of Arms, wherein God brings up his Children, trains them, and Instructs them how to class on their Helmet of Salvation, to put on the Breast-plate of Righteousness, to hold out the Shield of Faith, to brandish the Sword of the Spirit; In a word, how to put on the Lord Jesus Christ, even our whole Armour of Righteousness.

3. That we might know our Enemies, that we may be the more watchful over Satan, Sin,

and the World.

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4. That we might long to be at home with our Fathers; that we might be weaned from the Milk, and drawn from the Breaks of this present World.

5. Lastly, The Lord doth it to beat down

our Pride, and keep us humble; we should else be too much listed up through our continued spiritual Prosperity; and thus it was with Paul, 2 Cor. 10.7, 8.

This Doctrine may afford us this Uleful

Application.

By way of 2. Reprehension.
2. Reprehension.
3. Examination.
4. Consolation.
5. Exhortation.
First, Information.

It may inform us, (1.) Of the Devils Enmity, who is so much the Saints Foe, as that he will not let them be quiet. This Old Serpent, at first deceived Adam, and deprived him of Paradife; yea, and ever since he hath been, and still is very busic to disposses the Saints, if possible, of their sprittual Paradise.

2. We may learn hence the remaining feeds of Corruptions that are in the best of Saints; without which (as I noted before) the De-

vil would always rempt in vain.

flate here below: it hath indeed many fair pleasant Prospects to the Christian eye, (I mean the eye of Faith) but the way is a tempted troublesome, dangerous way, Alt. 14.22.

4. It may teach us the Wisdom of God, and his great Care of the Saints, who make

use

use of Satans Enmity, and our Corruptions, to do us good withall.

Secondly, Reprehension.

And thus it reproves those who think it an easie matter, a thing of nothing, to be a Christian.

2. It Reproves such who censure poor, Tempted, Afflicted ones.

1. Under their Temptations, though not

overcome.

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2. When fallen; and oh how rath, uncha-

ritable, and unchristian-like are they!

3. It is an occasion of Rebuke to those who think it strange, that either themselves, or others should be Tempted.

Thirdly, Examination.

This in these Particulars.

1. To examine who is the Tempter, according to page, 2, 3, 4, 5, 6, 7.

2. To examine the Temptation, fee page

8, 9, 10, 12,

3. To examine the frame of our hearts, under Temptations, whether we carry it lightly, and indifferently, or are grieved and troubled for them.

Fourthly, Confolation.

From these Arguments:

Arg. 1. A Tempted Condition is frequent among the Saints; yea, and so usual, that I may considently question, Whether ever he were

were truly a Saint, that is not Tempted? And for this Affertion, there's a cloud of Witnes-

fes in Scripture; one in I Cor. 13.

Tempted ones, 2 Cor. 12.9. My Grace is Jufficient for thee, & c. God is as able to help, as thou can't be weak when thou art Tempted.

know how to succour those that are tempted,

Heb. 2. 17, 18. Read from ver. 9.

Arg. 4. It is a bleffing, or a bleffed thing to endure temptations, James 1. 12. & 5.11.

ful for them, 2 Pet. 1.6. Thou canst not be without them.

Arg. 6. They are but for the Tryal of Faith, I Pet. 1.7. James 1.3,4. And should we be grieved, that our Faith is proved? The Gold-smith rather useth, than avoideth the fire, for the trying his Gold: Neither is the Gold diminished, but rather its worth is more sully known, when the dross is gone. This is the tryal that doth try all the Faith of every Child of God.

Arg. 7. God hath promised, the burden shall not be too great for us to bear, i Cor. 10. 13. this is ground of Comfort, to know we shall not be over-matched by the temptation.

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Arg. 8. A great comfort it is, that God thinks upon us at fuch a time; we are fure of this, both because of the Temptations, and also the support we have under them.

Arg. o. It is a great fign of Gods Love, elfe he would never take care to try and purge us.

Arg. 10. Many times it goes before some fignal Providence. And we may take it as a great sign, that God is about to do some great thing for us, or we must be employed in some great work for him: Thus he did with Israel, proved them forty years, before he gave them to possess the Land.

Arg. 11. Be not disconsolate; strong and long enduring Temptations, when meeting with resistance, are a strong Argument of a strong Faith, and especially of the growth and increase of Faith. But, (to be brief.)

Arg. 12. Consider the Saints condition, here is not their best state: There's Heaven to come yet, where there's no Tempter.

Arg. 13. We have not been so much, nor so often Tempted, as we our selves have Tempted God.

Arg. 14. The Devils Temptations, though they be evils, yet are not the Saints evils, unless they are overcome by them.

Arg. 15. It is a great lign, as of Gods love, fo of Satans hatred, and so consequently a Token that thou art none of his, but Gods; less

else he would never rage thus. The Devil makes no such ado with wicked ones.

bound, so shall our Joy (in time) much

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Many Arguments, for Consolation, I might make use of, and much more enlargement upon these; all which (for brevity sake) I here omit.

Fifthly, For Exhortation.

tempt you; how you give an occasion by indulging any sin or lust.

When you are Tempted, be not cowardly, but Couragious; do not flie, but refift,

James 4.7.

of temptation; this may make us fall into dangerous relapse.

Having finished this Point, I proceed to shew in the next Observation, How we may

avoid the evil of Temptation.

Doct. 2. The onely way to avoid the evil of temptation, is, to Watch and Pray.

In the Handling of this Doctrine, we may

confider thefe Four Things.

1. What it is to Watch.

3. The proof the Point.

1. How Watching and Praying may con-

duce to our escape from the Evil of

Concerning the Duty of Wesching, Ob-

First, What Watching implies. Secondly, How we do to Watch.

First, Watching implies,

1. A continual waking, like the Spoule,

2. A diligent hearkning. Thus the Watch-

man, Ifa. 21. 7.

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3. A constant readines: Perer exhorts under a Metaphorical Expression, i Per. 1.
13. Girdup your Loins, i. c. Be ready; it is taken from the Jews long garments, which they used to gird up about them, that they might run with less interruption,

Secondly, How we may do to Watch; I

shall but name the Particulars.

God. Oh! how will this cool our affections to the world, and kindle the fire of Love to God.

2. Let the eye be much upon self: this will keep us low in spirit: And blessed are the poor in Spirit, for theirs is the Kingdom of Heaven, Mat. 5.3.

3. Beware of drawfinels; we fhould

shake it off by Prayer.

4. Be well resolved in spirit; mind that of the Prophet, I Kings 18.21.

5. Be fure all be well within the fure thy Foundation be Christ; let there be no sin unrepented of that will breed forrow : Harbour no Enemy, no lust in the foul, Prov. 20.9.

6. Trust not thine, (no,no,not thine own) heart, but regulate it by the Word of God; for the heart is deceitful, Jer. 17. 90 And he is a Fool that trufts his heart, Prov. 28,26.

7. Keep therefore a narrow Eye to the

heart, Prov. 4. 23.

8. Call thy heart often to a strict account, Pfal. 4. 4. Examine diligently, What have I done? What do I now? What am I about to do? taken from the lower lone canner

o. And if there be any thing out of Order, tarry not, but repair it fuddenly: Lay fin

upon Chrift, and then mourn over it.

10, Let nothing be suggested, and prefently entertained, but first brought to tryal: See if it be the will of God, if it be for his

Glory; it is not his will, & c. as allow and o

11. Be fure to keep Conscience clear; a little filth (here) stops all the Channel. It is dangerous to know of but one fin, and not confess it; much more dangerous to know

12. For this end, keep an open ear to Conoff by Prover.

science, let it speak.

7.13. Let the mouth be stopped to sin, and 81 spine A 1 dong on their the Pra of

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Watch and Pray. the hands tyed from wickedness. Davide Prays that a watch may be fet to the doory of his lips; and certainly tels very geet haled 14. Let the whole Armour of God be on, Ephef. 6, 10. to 18. 2011 5 V 2011 192 Thus abuch concerning Watching now this Promifes, Plat to Trayer? gaining eit will make you confident in F Confider, First, What Prayer is wo said no .s Secondly, The feveral kinds of Prayer Thirdly, The manner how we are to Pray T. Prayer is the outward enlargment of the Souls inward breathings; it is a work of Gods Spirit, and to flows out of the Spirit and Heart of man, Zach 12.10. Rom. 8. 26,27. Jude 20. 1 Cor. 14. 19. Pfal, 62.8. & 42.4. Prayer is a talking of the heart and foul with God and of fuch a heart as is prepared by God for 29. 13. Pful 27. 1. 2. And thus he is either amentaly in the heatronly, Exed 14.45 21 Same 1. Pri or elfe vocal, intered by the voice, Pfd. 77110 Again, this is fecret Prayer, when we pray alone: Thus Daniel diag when he let open his Windows, Day 6 to 1 de Ormore Plibe lick, when we pray with others in the Fa-mily, Congregation, ... And here let some Preparatives to Prayer beadded. First, Pray, that you may pray; lift up YOUR

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Wash and Pray by sheet on the F your eye, and your heart to God, when an bout to prays thus did Davids Pfeli Barto 6 Let the whole Armour of God. 2:1 Secondly, Meditate, 21 01.01.0. von On Gody Sufficiency, and especially his Promifes, Plat. 50. I Sandalan This fo will make you confident in Prayers of 2. On thine own wants and vileness, that thou mayest be fervent : fo did Ezra, 0.6.7 m pl v3. On the great Majesty of God, to beget ti humility and low iness of spirit Ecclef. 5.2. Gun 18 2, 9, 19 agniffsard brawn a sol 4. Que the relation thou standed in to God, by Christ asthy Fatherson to mad Hora Thirdly, Now how are we to pray, an M 1. We must pray what we understand, & understand what we pray to Con 14. 157 Po We multipray in the holy Spirits be dithe rected by it, Jude 20. Rom. 8. 26, Pr 3: In the name and Midiation of Chailt i.c. fo relying upon the merits of his, not our our own Righteoujnels, John, 14, 13, 14. on the is feccet Braver, with or many ten the With Feith, believingly , that God will give us what is good for us, James 1 gre when we pray withothers in the 7,3 y. Withhumility and acknowledgment W: of our own as worshine les. P. J. 10, 17, of With an heart willing to be clean tici feeby the Blood of Christ, James. 4, 6. lem

Watch and Pray, From every pollution, Heb. 10. 12. Pfal. 66, 18, 7. With love to the Saints, Mat. 6.14,15. 8. With zeal and fervency, James. 16. 9. Do not give off, but wreftle with God

for a bleffing, with unwearied conflancy, Luke 18. 1, to 9. Mat. 19.

10. Pray for heavenly things, first, and most: seek earthly things in the second place; the one absolutely, the other conditionally, Matth. 6. 33.

11. Pray for things agreeable to Gods will

1 John. 5. 14. Matth. 20. 21, 22.

12. Take heed you love not long prayers, and think to be heard because they are long,

Matth. 6. 7.

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Now I come to the proof of this Point: That the onely way to avoid the evil of Temptation, is to VVatch and Pray. This is clearly flated in the Text; fo that it scarce needs more confirmation, onely take that of Paul, when buffeted by temptation; For this faith he, I befought God the Lord Thrice, 2 Cor. 12. 8. There is great need of Watching and Prayer,

1. Before we fall into temptation

2. When we are under temptation. How Watching and Prayer conduceth to the anticipating the affaults of Satan, frustating temptation,

E2

First of all, for watching.

r. It fets us in readiness for an assault. When we are expecting, we shall not be

taken unprovided.

gainst Satan. VVe know suddenness strikes us into a fear; when expection and deliberation encreaseth courage.

3. It is a Countermine to all Satans stratagems: It will deceive the Deceiver, to find us watching with spiritual diligence, when he would have us sleeping in carnal

fecurity.

that might be added, in case we were drawn to the temptation: For security is no better than a temptation, especially at such a time.

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Secondly, For Prayer: This conduceth; to avoid the evil of temptation: because it fetcheth help from God, in whom is all our strength: For it is Gods promise, Call upon me in the day of trouble, I will deliver thee, and thou shale glorifie me. Psal. 50. 15. It is a great comfort, under temptation, to have a God to go to, especially, one that is able and willing to help.

This may instruct us,

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duty for all Saints, at whatever time, to watch: so saith Christ our Saviour, What I say unto you, I say unto all Watch Mark 13. 27. The great end of this duty, is the coming of the Lord Jesus. Watch saith Christ, for you know not what bour your Lord doth come, Matth. 24. 42, 44. There are three Considerations may move us to watch.

- r. Let us consider whom we offend, and dishonour by our neglect in watching. No less than God: And would we rather than want a nap of security, displease our God; Is God no more worth to us then so? Let us seriously weigh, how great an offence, how great a dishonour to God, our unwatchfulness is; and this will engage us to watch.
- 2. Let us consider whom we gratifie and advantage by our neglect; no less an enemy than Satan, the enemy of our souls, And shall we pleasure our grand Adversary? Ohno! then let us watch.

3. V Vhom we displeasure: it is our selves.
And will we, that our souls should be losers?
If not, let us be much, yea, alwayes upon our watch.

But Secondly, it may inform ve the necessity of praying at all times. Pray without seasing, i Thes. 5. 17. 0 would

would pray, and cry aloud, at evening, at morning, and at noon, Pfal. 55. 17. And Daniel prayed thrice a day, Dan. 6. 16. It is the duty of all, and every Saint, in all conditions. In spiritual things,

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and increase it, either in thy self, or others.

2. Pray against sin, against the guilt of sin, against the power of sin.

3. Pray against Satans Temptations.

That, if it be possible, thou mayest shun and escape the very appearance of it.

in, and the power of temptation without, may not be fo prevalent, as to lead thee

captive to evil.

2. Pray, That the entrance into temptazion, may be no disadvantage to thy grace; and that the escape out, may be no impeachment to, but rather for the advancement of

Gods glory

1. Pray for nothing but what thou standest in need of. Unnecessary things are not to be the subject of our Petitions. And therefore our Saviour bids us pray for our daily Bread. And so that good man Agur, one neither Parverty nor Riches, Prov. 30. 788 9.

Even in these things, pray with submission to the will of God.

Watch and Pray. 3. If watching and prayer be the means to escape the evil of temperation, then the at Dafirength of a Siint is not fufficient. No. we the must go to God for a diliverance, donate III. If we do not Watch and Pray, all other ways and means are irregular a cleaft, if ve are they thereby capable of ann not Sin. TS. Thus much for Information. Now for of Exhortetton. . Watch and Pray continually and especially at a time of temptation in its m. Be ferious in watching and prayer, nd forme do it bet ween hot and cold, or by fire. or with much lightness of Spirit. But faith hthe Apollie, Be fober, and Warch unto Pray t, er. Sobriety and Serion fiels becomes those ce that we are; and lebbe noon that the Thell worked brid T sat to bus sal T 2evillareof is a man being cut off in the 1-Confiderations of DEATH, Containing of Jome few roafons why men feat & and op-1-E : police Bealons by way of Aulwer, why they ot Should not feat it. d Because thereby we are ır deprived of that exercise of ٠, all our fences; So, that whatever Delight . either our Talte, Smell, Hearing, Sight, or feeling hath offorded us, we shall enjoy). . amol

encome ant od Gencermine Death. the fame no more; whiff (perhaps) many Generations after us thall have the fruition thereof. John a diliverance, Joseph

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Ange The First as the exercise of our Senece offord opportunity of Delight, fo are they thereby capable of annoying and grieving us : As the tafte, by bitterness and sharpness, &c. the Smell , by noy som pollution corruption, Ge. the Hearing by terrible and hideous noise, and evil tydings : the Sight by Loathfom affrighting and miserable appearances: the Feeling, by tedious pains, oc.

Again, VVe have had the benefit of furviving former Generations, who were lyable to what we are; and fo shall those be who

Obja. 2. But that which aggravates the evilhereof, is, a man being cut off in the Hower or ftrength of his age; whereas if he live the common age of man, he should the

more contentedly leave this life.

Anjw. VVhy what is man? Is he not a flower, and as grafs, and the like? And are they not cut off in their best estate? And may not God, when he walketh in, or vieweth his Garden of humane Flowers, have as much liberty to crop them, as men have of Secondly, And though God permit

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fome men to live as long as an ordinary course of nature, of be it, seventy years (which is judged the most common) or more; yet he hath not promised them for long life.

Thirdly, And though some live so long, yet confidering the Wars, and Plagues, and other Diseases among menit is not without reason thought, there are many more dye, who have not lived according to the course.

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Fourthly, As we conclude, that no perfon better, or fo well as the Gardener,
or fuch as fowed, planted, dreffed, and
frequently practifeth about the Flowers
and Plants, knows when, and for what
reason, to gather, and pluck up; so no Perfon knows better, nor so well, as God
knows, when to cut or pluck up what he
hath planted in the World, who doth all his
actions upon good and weighty reasons,
even greater and better than any Gardner
oi other Person hath; for what he doth in
his concernment.

Object. 3. In Death a man becomes a loathfome spectacle to all beholders, informuch, that the fight and smell of the Survivers find not more noysome of fence from, and account not more vilely

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World, than of a Dead and rotten Corps of Mankindsand is not that very grievous, to become, from a delightful Companion, an abhorance of all People?

comes a loathfome spectacle to all beholders. And do not many Diseases, so which a man is incident in his life, effect the same in

beholders?

what is suggested, yet hath he then no sense thereof; and in that is the Proverb verified (What the Eye ses not, the Heart rues not) for look on a man in that case (as we may) as a dead lump of Corruption, and what of misery can we apply thereto? who looks on a Dunghil, or a sakes, and saith, Alass, for its misery? the same seels not, and knows not any: So that although the thoughts of such a condition by Death, grieves us whilst living, yet in that condition it fells, we shall be see from such grief.

arth before we had life, and being dead, we return to our first estate: end though withall, we become for a season more impure and corrupt than barely earth, yet in time we shall become very dust, when the puticiacion is consumed; and in that sense

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(but espeially in a more excellent) wi that faying be fulfilling, 242. Corruption

that put on incorruption.
Object. 4. Death deprives man of his lo ciery, with whom he hath had a sweet con-

Answer I. True but it is in order 6 if he die in Gods fayour) to enjoy in due scalon, better lociety then men on carth have.

2. Belides, as thou loofelt thy Friends on earth, to thou art rid of thy Enemies

there to.

Object. S. Though Death may make way for better fociety than we have been nied. to here, yet who knows when it shall be. the Body not being to receive new life. till the General Refurrection, which may be

very long helf.

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Any Suppose it be to (as the most Christians believe) that the best part of man receives glory and happiness immediately after death; yet from the time of Death, to the General Resurrection) at: which time all knowing Christians be-lieve the reward of the Righteous will not fail), the pace between Death and it, is but as one day; as he who by means of an Apoplexy of or like occasion, sleeps many days and nights without walking, cannot efteem

108 Concernia

efteem of the time he hath flept, answerable to the measure thereof: But it may be to him as one day of one night, and in this sense may Death be reckoned (as usually in the holy Scripture it is) a fleep.

Object. 6. Suppose a man should dye by the hand of a cruel Man-slayer, who desights in torturing and destroying the body, of man, as hath been seen; would not the concent of one so cruel, coming to act his mind upon a person, make the thoughts of such a death more terrible, when therein a man is no more regarded than a Dog, or the vilest Creature?

Anjw. 1. Yea: But do not many, by reason of wounds, and Gangrees of Members, in their Life, for preserving the Body, Limb, or Member, endure as great pain, and tremble as much at the fight of the Chyrurgeon, when he come to do his office on them, as a man doth at the fight of the Executioner, to do his? And consider, That all that is commonly done at such a Death, causeth less pain to the party than what some do suffer by the cutting off one Limb, or curing some one wound or Disease.

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2. Again, Confider, That the more of torment a man endures in this Life, whether at Death, or otherwise, the less he is like to fuffer after this Life, and the more bleffing he is likely thento enjoy, if he be a good or a worthy man, fuffering here as a Child of God; and not a Reprobate Rev. 18.7.8020.

Object. 7. But in our present Estate we have Being, Life, Sence, and Reason, and in Death, we shall have (at the most) only Being, and is not that very grievous to confier, that we should be reduced to so better a condition, than a piece of Earth or a stone?

Answ. It is true, that the consideration thereof is very grievous in it self; but yet whilst Man hath Reason, as well as Being; Life, and Senfe, set him use it to consider also, that he hath no more cause to complain, that for a piece of the Earth he now treads on, if it should please God (at the the first) to create thereof a man like himself, and shortly reduce it to its former state; for thus it is now with manking in general.

Object. 8. It is confest, that there is a Proverb, (For one Pleasure, a thousand Dollours, but it seems to be no better than a flourish

Cincerning Death.

hourish of learned men, to confour over a bad matter: For although the mileties of man in this life are many, yet if the benefits therein did not furmount those mileties, it is likely, that men should not so much defire to continue therein, as now they do; and therefore who would not lear Death?

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Answ. Supose it be granted, that the Proverb is but a flourish, and that the benefits of this life do surmount the miseries thereof; yet no man is able to say how long a person in order to be happy, should live here to enjoy those benefits: But Gods he knows, and he hath apointed for men once to die, therefore rest satisfied in his wisdom for disposing of thy time for Death, concluding, that the same shall be in its due season.

2. Again consider, That it is Gods Pre-

2. Again confider, That it is Gods Prerogative over all his Creatures, to dispose of them, how and when he will.

of them, how and when he will.

3. Moreover, God hath already fet the bounds of thy life, beyond which thou can't not pass: wherefore patiently commit thy self to him in well doing, and quietely fatisfie thy felf with his pleasure, making of necessity a vertue; for it is in vain for a man to strive against the steam, by tormenting himself with that which he cannot avoid;

avoid; yet this doth not hinder that all men may (ye ought to) use what lawfor means God gives them opportunity of, for

faving their lives.

Objett, 9. Well, though it be granted that these answers which have been urged, have (most if not all of them) common. reason, and experience on their side ; yet there remains further ground to fear death, as well from what the holy Scripture, as Nature or Coftom doth evidence, and that in part is this; viz. Death is reckoned the King of Terrours, as in Joh. 18. 14. compared with Hebrews 21, 15 vins bas to a

Anfw. Death is indeed granted to be the King of Terrours, but that is in regard of a certain Sting that is in it ; if that Sting be taken away, Death will not be fo terrible as before, yea it will be rather gain then loss to die, if that Sting reach not the

party dyingsens uods II desbul wist Obj. 10: I confess, there may feem to fome comfort in that answer, if one knew how to escape that Sting; but that is a thing fo difficult , that I greatly fear Death : If I were sufficiently proved in that case, I thould have comfort. Which warrow ships

Answ. It is true, that the difficulty lyes even there, where it is exprest; but though it be so difficult, yes, impossible

with Man, yet it is not so difficult with God, he hath sufficiently provided for man in that case; for he that is King of Kings, hath subdued that King of Terrors, and don what is needful for man concerning the same; for which purpose see these Scriptures, viz. i Cor. 15.55, 36,57. John 3.14, Ty, 16, 17, and part of the 18. Rom. 5. to 12, and forward to the end of the Chapter-

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Object. 11. I grant it appears plain enough, that there is through Jesus Christ, victory wrought over that enemy mentioned, and answerably the sting is taken away that I seared; I say taken away for some, but it seems not for all, because it is said, The sting of Death is Sin; so that where sin is, there the sting is also; and I know my self a sinner, therefore indanger of that sting.

Answ. Indeed, If thou knowest thy self a sinner, and grievest not for it, but art therewith content, neither repenting of, nor reforming from it, I cannot say, the sting of Death is taken away for thee; but if thou dost truly repent of thy sin, and endeavour with thy heart to forsake sin, the sting of Death is taken away for thee; for the Scriptures tells us, Christ dyed for sinners, that is to say, humble penitent

tent finners, not for oblinateones . A notable example whereof was manifelted, when the Saviour of the World himfelf was held up. viz. In that of the rwo Thieves; the one railed on Christ, and was reproved; the other humbled himfelf, he also prayed, and received the answer of falvation.

Objett. 12. Indeed that example (methink) doth tend to prove what you fay; but in fo confiderable a Cafe as this, a man would defire more then one Witness 101

Anfw. Therefore take more, viz, Prov. 8 13. Ifa. Y. from verfe 16. to verfe 19. Mar. rough, with hour forth of Median as Median

Tay I deemer. In undertake for his Ran-

florice or buth undertaken it; for that Some further Grounds, whereon a poor finner may expect Mercy, through the Merits of

for the future, walking

Hrough a fense of fin, so to look on the Lord Christ, as those who were flung with Scorpions in the Wildernes, did on the brazen Serpent.

2. Next followeth humbling of the foul, the effects of which is to be feen in thefe Scripture, viz. Job. 22.29. Pfal. 10, 17, Ifa: 55. 15. Jum: 4.8. 11014 . 110 VA

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Which Humiliation begets a felf-Examination; by which knowing the Holy Rule of Life, and comparing a mans Life to that Rule, trying how his cafe is, he is thereby ready to fay (in respect to his misery) as the Apostle doth, Rom. 7.6, 10, 11, fees himself a dead man in the sense of the Law.

Then that works in him a holy forrow, and that a Repentance not to be repented of; viz: Repentance to falvation, 2 Cor.7. would defire more then on Wineattoth

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3 le brings him to fee, not only that he is a condemned or quilty person, but that he is irrecoverable loft, must needs perifh, without some person as Mediator or Redeemer, do undertake for his Ranfome, or hath undertaken it; for that God is, infinitely, just, and he must have his Justice fatisfied; and all that the poor ford cando, is but to amend his life for the future, walking more conformable to the Righteous Law of God, than heretefore But alas! That is no more than what we ought to be for the time to come it will not fatishe Divine Juffice for the Transgressions already same against the Law of God, any more than a many paying another; an colving Week, Month, or Year, for all he is engaged pi-

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engaged for within that space of time, doth fatisfie or clear the debt which became due in time before that week : Neither (indeed) can a man, of himfelf, fatisfie for what he shall owe to it, in the remaining part of his life. Now this confideration works the foul into a melting frame, brings him on his knees, to fay, as the poor Publican, Lord bave mercy on me a finner: And, as the Prodigal, humbled, and fees all his rambling shifts in vain, for yielding him that folid comfort, his foul thirlteth after; therefore resolves to go home to his Father; and although he may look upon him, as enraged against him (for which his foul knew, there was just cause) yet he goes humbling himself to his Father, laying, Father I have finned, &c. and am no more worthy to be called thy Son. Now observe the success, When he was yes a great way off, his Father saw him, and had compassion, and fell on his neck, and kissed bim : And farther entertained him, not as a fervant, as he humbly belought, (for the bumble shall be exalted) but a son, and rejoyced in him, Luke 15.

The Affyrians also well knew what good this humble Application was likely to effect in an Ifraction King.

(1 King.

(1 Kings, Chapter 20, Verfe 31, 32,) and if mercy may be expected from one of those Kings, then much more may it be from the supream, the King of those King the Almighty, who hath promi-

fed large grace to humble fouls.

So Hefter (at the advice of Mordicai) Chap. 4,5. Made good proof of this humble way of adressing for Mercy, in a case otherwise desperate, the success whereof was that Royal Scepter held forth, with Grace, to grant even beyond the Petition. though the knew not when the went about it, but that the should perish; yet wifely perceiving that the must perish, if the had not to applied, the porceeded.

Thus was it with the Lepers, 2 Kings 7. 4. If they went into the City, they thould fuffer Famine,; if they staid where they were, they must die; they therefore would venture for relief amongst their enemies, being fure they could not be worse than they were, they could but die one way So when the Soul is thus or another. brought to fee its mifery, and humbles it felf throughy, withall is willing to embrace what means foever represents fo-much as a possibility of faving it; then God shews his mercy to refresh it, according to that 57. Chap. of Ifa. Verfe 15, 16.

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and to revive the spirit of the humble, and to revive the heart of the contrite ones. So Pfal. 51. 15. Ezek. 33. 11. and forward. And Christ comfortably invites such a poor sinner, that is weary and heavy laden with the sense of his sin, he invites him to come and receive rest: and thus the Gospel doth in general, give incouragement to humble penitent sinners, to expect Salvation from the eternal GOD, the sting before spoken of being taken

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Then being truly humbled under the fense of that miserable condition, which fin hath made a man liable to, and being rightly defirous of Salvation; that which is required of him, is, only to believe that the Righteous God, who might have made him eternally miserable, hath not withstanding, through his tender compassion (his mercy being above all his VVorks) refolved on a way to fatisfie his Justice, by acquitting the Guilty, who was no way able to pay a sufficient ramsome for his own Redemption, therefore provided a price fatisfactory, to redeem poor falles man from the curfe ; concerning which, both the Prophets and Apostles have witnessed, as in Isaiab 53, and 55. Chapters. Michachap. g. verse 2. Hosea, chap 11. verse 1. Pfal.

Pfal. 22. Alls, chap. 1. verse 8. chap. 10. verse 41. And more Scriptures; that price of Salvation, being Jesus Christ, of whom the Angels proclaim, about the time of his enterance into the World, Glory be to God in the Highest, on earth Peace, Good will towards men, Luk, 2. Verse 14. And the Evangelist John, Chapter 3. Verse 16. declares positively, That God so loved the Warld, that he gave his only begotten Son: that whosever believeth in him, should not perish, but have life Eternal.

This is the term of Salvariou, viz. Believing in his Son, to be that Gift and Ranfom, which the Gospel generally holds forth to those, who would know what they should do to be saved. Withall there mult be an obedient Conversation, and that universally, to all Gods Commandments, answerable to a poor souls ability, so long as

lifemay last



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